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A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

ELEVEN LAST EPISTLES

OF

PAUL THE APOSTLE,

ON

DEFINITE RULES OF TRANSLATION,

AND AN

ENGLISH VERSION OF THE SAME,

FOLLOWED BY

THE AUTHORIZED ENGLISH VERSION COLLATED WITH THE ABOVE-NAMED ENGLISH VERSION.

BY

HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT GREEK MANUSCRIPTS," &c. &c.

FOURTH EDITION.

LONDON:
ALEXANDER HEYLIN, 28, PATERNOSTER ROW;
J. BUMPUS, 158, OXFORD STREET.

August 1st, 1862.

[ENTERED AT STATIONERS' HALL.]

100. n. 103.

LONDON:
PRINTED BY E. COLYER, 17, FENCHURCH STREET.

BIBLIOTHECA · BODLEIANA ·

MEMORANDA.

The Greek Text here used is that of the Vatican Manuscript.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

ERRATA.

Heb. vii. 2, which a king of peace is, read, the king of peace he is,

497,4	Do.	Mat. 670,2.
497,5	Do.	Mat. 532,1.
497,6	Do.	Mat. 533,2.
497,7	Do.	Mat. 522.
497,8	Do.	Mat. 552,1.
498	Do.	Mat. 531.

500 and above, refers the reader to the notes at the foot of the page.

In the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Disarrangement. See Rule* 321, or, 322,1.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

EPISTLE OF PAUL THE APOSTLE TO GALATIANS.

CHAPTER I.

1. Paul, an apostle [not by men's *appointing*, neither of man's *doctrine*, but of Jesus Christ's, and of God's *the* father that raised him, from *the* dead,][500]

2. and those that are with me, all brethren to the churches of the Galatia *referred to*,

3. grace to you and peace, from God, *he that is* a father and Lord of our Jesus Christ,

4. that gave himself, for our sins, to the end that he should have delivered us, from an evil age that has been present *i e from the guilt attaching to man on account of past evil actions*, according to the will of our God and father,

500. See Rom. i. 4.

5. to whom the glory *of this deliverance is to be ascribed* unto the ages of the ages[497,8]. Amen,

6. I marvel, that so soon ye are removed from him that called you, to *partake of* grace from Christ, unto another[501,1] gospel,

7. which another[322,2] is not, except some that[322,2] trouble you are, even wishing to have subverted the gospel of the Christ,

8. but even if we or an angel, from heaven, should preach a gospel[502] to you, beside what, we preached to you, cursed, *it* exists,

9. as we have before said, so now again I say, if any one is proclaimed a[502] glad tiding to you, beside what, ye received, cursed, *it* exists,

10. And now do I confide in[210] men, or the God, or do I desire men to please, if yet I was pleasing[503] men, a servant[504] of Christ probably I had not existed.

501,1. *Another Gospel.* Literally, *An absolutely different one;* whereas &c., *It was so changed as practically to be a different one;* hence &c., 321.

502. *Should preach a gospel to you.* Literally, *To you in particular;* whereas &c. not to be so restricted; hence &c., 321.

503. *Pleasing men.* Literally, *Effecting that end;* whereas &c., *Endeavouring to do so;* hence &c., 321.

504. *Servant of Christ.* His doing so would not prevent his being Christ's servant, but it would prevent his acting as a servant of Christ should act, which is the Sense intended to be conveyed; hence &c., 321.

11. But I certify to you, brethren, the gospel that was preached of me, that it exists not after man.

12. For neither I, of man, received it, neither was taught *it* save through a revelation of Jesus Christ.

504,1

13. Verily ye heard of the my conversation. When in the Jews religion, that beyond measure, I was persecuting the church of the God, and was wasting it,

14. and was profiting to the Jews religion, above many equals, in my nation. More largely, zealous being for my fathers traditions.

504,2

15. But when he was pleased, he that separated me, from womb of my mother, and called through his grace,

16. to have revealed his son, to me, in order that I should preach him, to the nations immediately, I conferred not with flesh and blood,

17. neither departed to Jerusalem, to those that were apostles before me, but I went into Arabia, and again returned unto Damascus.

505

504,1. *Stop.* The Sense here is not, *Ye heard it at the time when I was in the Jews religion*, which is the Literal Sense; but, *Ye have heard what my conversation in the Jews religion was;* hence the *Major Stop.* See Rule 184.

504,2. *Stop.* The Sense here is not, *That what follows was the active cause*, which the Literal Sense requires it should be; but,

18. Then after three years, I went up to Jerusalem to have seen Peter, and I abode with him fifteen days.

19. But I saw not[506] other of the apostles save James the Lord's brother.

20. Now what things I write to you.[497,3] Behold before the God, that I do not lie.[505]

21. Then I came into the regions of the Syria and of the Cilicia *referred to.*

22. Although I had existed *as a Jew,* being unknown by the face to the churches of the Judea that were in Christ.

23. As only hearing, they were existing, that he that persecutes us once.[506,1] Now is preaching the faith, which once he was destroying,

24. yet they were glorifying on account of me the God.[505,1]

That it was the immediate means; hence the *Major Stop.* See Rule 184.

505. *Stop.* The Sense here is not, *That what succeeds this Stop immediately followed the particulars recorded in that which immediately precedes it,* which is the Literal Sense; but, *That it is the succeeding particular which the writer desired at that time to record;* hence the *Major Stop.* See Rule 184.

506. *I saw not &c.* Literally, *At no time;* whereas &c., *At that particular time;* hence &c., 321.

506,1. *Stop.* The Sense here is not, *At the time he wrote,* which is the Literal Sense; but, *That he had embraced;* hence the *Major Stop.* See Rule 184.

CHAPTER II.

1. Then after fourteen years[506,2] [506,3]. Again I went up to Jerusalem, with Barnabas, having chosen as a companion also Titus.

2. And I went up with a revelation, indeed I communicated to them the gospel, which I preach to the Gentiles. But in private to those that are in authority *Jews being*. Not that for a vain thing I run or ran,

3. [indeed not even Titus, with me, a Greek existing, was compelled *by me* to have been circumcised.]

4. But on account of the stealthily brought in false brethren, who came in privily to have spied out our liberty, which we have in the Dispensation[491] of Jesus, in order that they should have brought[507] into bondage us,

5. to whom not even for an hour, we gave place by

506,2. *Fourteen years.* Literally, *Exactly that time;* whereas &c., *About that time;* hence &c., 321.

506,3. *Stop.* The Sense here is not, *That on each occasion he went up with Barnabas,* which is the Literal Sense; but, *That twice he went up, on the last of which occasions Barnabas accompanied him*; hence the *Major Stop.* See Rule 184.

507. *Should have brought into bondage.* Literally implies, *They sought to effect the end stated;* whereas &c., *They sought to accomplish an end, which in effect was what is stated;* hence &c., 321.

the subjection *they require,* in order that the truth of the gospel should have continued with you.[508]

6. Now pertaining to those that seem to exist somewhat, of what sort once they were existing, nothing *different in requirement* it bringeth[509] *i e permits* to me *toward them,* an external circumstance a God of man[510] does not entertain. Even those that think with me,[511] nothing *different in requirement* they added *i e their sanction permits* to me *to demand of them,*

7. except before their face seeing, that I have been believing in the gospel of the uncircumcision.[497,2] As Peter *believes in the gospel* of the circumcision.

8. (For he that wrought effectually by Peter, in office of an apostle of the circumcision, wrought effectually also by me, to the Gentiles,)

9. and having known the grace that was given to

508. *In order that the truth &c.* Literally, *Necessarily should remain;* whereas &c., *Might not be prevented from remaining;* hence &c., 322,1.

509. *Nothing it bringeth to me.* This is intended to be thus limited, *Their former rank &c. does not permit me to change my Doctrine;* hence &c., 321.

510. *A God of man &c.* Literally, *Wholly disregarded;* whereas &c., *No external circumstance in itself secures God's blessing;* hence &c., 322,1.

511. *Those that think with me.* Literally, *In all things;* where-

me, James, and Cephas, and John, pillars that[498] seem to exist, they gave[498] right *hands* to me and Barnabas of fellowship, in order that we *with their consent should minister* to the Gentiles. And they to the circumcision,

10. only of the poor *they spoke,* in order that we should remember *them,* which also I strove earnestly it this to have done *i e attended to.*

11. Nevertheless when Peter came to Antioch, to *the* face, I withstood[513] him, because having been blamed he was existing.

12. For before in respect of that some[514] *men* should have come from James, with the Gentiles, he was eating. But when he came, he was withdrawing and separating himself, being afraid of those that are of circumcision,

13. and the other Jews *that were with him* were

as &c., *Those that with me have embraced Christianity;* hence &c., 321.

513. *I withstood him.* Literally implies, *Peter's opposition;* whereas &c., *I suffered not his presence to command my silence;* hence &c., 321.

514. *For before &c.* See Rule 311. The true Sense of this is, *That up to the time fixed for the men's arriving, he acted as is stated;* should he have ceased so to act, on learning that they were coming, this *Form of Government* is rightly used. See Rule 381.

514,1
dissembled together with him, so that even Barnabas
514,2
was carried away with their dissimulation,

14. But when I saw, that they walk not uprightly with the truth of the gospel, I said to the Peter, before all, if thou a Jew being. 514,3 After manner of Gentiles, then is it not after manner of Jews, thou livest, how then the Gentiles dost thou compel to live as Jews,

15. (we by nature Jews, and not of Gentiles, sinners *are*.)

16. For *we* having known, that man is not justified 515 on account of works *prescribed* by law, except through faith *prescribed* by Christ even 491 Jesus, even we *Jews*, as to Jesus Christ, believed, in order that

514,1. *The other Jews.* Literally, *That were in the city;* whereas &c., *That in the city had embraced Christianity;* hence &c., 321.

514,2. *With their dissimulation.* Literally, *A combined action;* whereas &c., *The separate action of each;* hence &c., 321. The *Verb* is *Disarranged,* as the Literal Sense implies, *A compelled action;* whereas &c., *Was influenced so as to act as is described;* hence &c., 322,1.

514,3. *Stop.* The Sense here is not, *The same in all details,* which is the Literal Sense; but, *The same in principal;* hence the *Major Stop.* See Rule 184.

515. Verse 16, *The faith prescribed by Christ,* here means simply, *Belief;* without this, no one can be justified by works of law, as atonements, sin offerings &c., without *belief,* cannot exist; and *through works prescribed by law,* regarded in a Strict Sense, all classes of men that are justified, shall not be justified, because there are those *that have not a law,* Rom. ii. 14, save that *of conscience.*

we should have been justified through faith *prescribed* by Christ, and not through works *prescribed* by law, because through works *prescribed* by law, every flesh *i e class of men* shall not be justified.

17. And if *each* seeking to have been justified by Christ, we were found *accepted,* and they sinners, in that case Christ a minister[515] of sin *is in not saving them.* It may not have been.

18. For if what *for saving them* I destroyed, these things *for saving* again I build, I make a transgressor[516] myself *in having destroyed them.*

19. *I say again build.* For I, on account of *what* law *requires,* died[518] to laws *securing justification without faith,* in order that I should have life[519] with God,

For the justification of the Paraphrase, *Every class of men,* being the Sense of the Expression, *Every Flesh.* See Romans, iii. 20.

516. *A minister of sin.* Literally, *A requirer of that which to do is sinful;* whereas &c., *A requirer of that which in all cases freed not those who were obedient, from sin,* hence &c., 321.

517. *I make a transgressor myself.* Literally, *Change myself;* whereas &c., *I subject myself to blame for having destroyed it;* hence &c., 321.

518. *Died to law.* Literally, *Without limitation;* whereas &c. restricted as stated in the Paraphrase; hence &c., 321.

519. *Should have life with God. Abandonment of law, will not of itself, secure life with God,* which is the Literal Sense; hence &c., 321.

Life with God. Literally, *May be living, personally, continually with Him;* whereas the accepted, may not so live, in which case the Article should not be expressed before the word *God.*

20. *I say died, for* I *as to law's attaining justification* have been crucified[498] with Christ. Nevertheless I have life, not yet I. But Christ has life[498] for me. And what[520] now *have I,* I have life in flesh, through faith, I have life through the *faith prescribed* by the God and by Christ that loved me and gave himself, for me,

21. I do not frustrate the grace of the God. For if by means of law, justification *is secured for all classes of men,* in that case Christ uselessly died[520.1].

Chapter III.

1. O foolish Galatians[521], who bewitched[498] you, to whom, with respect to eyes *i e beholding,* Jesus Christ was evidently[522] set forth, *he* having been crucified,

520. *For what.* It cannot be, *What life,* seeing the gender is neuter; hence my Paraphrase. *In the faith &c.* Literally, *In Christ's personal belief;* whereas &c., *In the belief of that which Christ prescribed;* hence the omission of the word *Faith.* See Rule 322.

520,1. *Stop.* Literally, What succeeds this *Stop* is a continuation of that which precedes it, but here it is intended as the commencement of a new Sentence; hence the *Major Stop.* See Rule 184.

521. *O foolish Galatians.* Literally, *In all respects such;* whereas &c., *Such in relation to the subject under consideration;* hence &c., 321.

522. *Jesus Christ was evidently set forth.* Literally, *He personally was made apparent;* whereas &c., *His teaching was unfolded;* hence &c., 322,1.

2. this thing only I desire to have learnt from you, because of works *prescribed* by law, the spirit[492] *freed from guilt* received[210] ye, or because of hearing *prescribed*[497,2] by faith.

3. Thus foolish ye exist, having begun by spirit *i. e. by what ye have no power to effect.*[522,1] Were ye now in a situation of being made perfect by flesh[210] *i e by what ye have power to effect,*

4. so many things suffered ye in vain, if truly indeed in vain *it should be.*

5. Moreover he that ministers to you the spirit *freed from guilt,*[492] and works miracles, among you, *does he it* because of works *prescribed* by law, or because of hearing *prescribed* by faith.[497,2]

6. *I say faith.* Just as Abraham[523] believed the God, and it was reckoned to him, unto justification,

7. ye know indeed, that those that are of faith, these sons of Abraham[322,2] are.

8. And the Scripture's having foreseen, that through

522,1. *Stop.* The Sense here is not, *At the time of my writing to you*, which is the Literal Sense; but, *Under the Gospel dispensation;* hence the *Major Stop.* See Rule 184.

523. *Abraham believed.* Literally, *In a correspondent instance of belief;* whereas&c., *In a like exercise of trust;* hence &c., 322,1.

faith, the God may be[524] justifying the Gentiles, preached the glad tiding before through the Abraham, *in saying*, that all the Gentiles[525] shall be blessed through thee,

9. so then they that are of faith are blessed with the faithful Abraham.

10. For whosoever, of works *prescribed* by law, exist, under a curse, they exist. For it has been written, that cursed every one *is*, who continues not in all things that have been written in the book of the law in respect of that he should[526] have done them.

11. And that by law, no one[526,1] is justified in the sight of the God, evident *it is, it having been written*, that the just, through faith, shall preserve life.

12. And the law exists[527] not through faith, but *it*

524. *The God may be justifying &c.* Literally, *Actually doing what is stated;* whereas &c., *He did that which in effect was equivalent to doing it;* hence &c., 322,1.

525. *All the Gentiles.* Literally, *Every one shall be included;* whereas &c., *No one shall be excluded;* hence &c., 321.

526. *In respect of that &c.* Literally this would imply, *An actual performance of all things written in the law;* whereas &c., *That he has done no one thing forbidden by the law;* hence the Peculiar Government. See Rule 381.

526,1. *No one is justified in the sight of God.* Literally, *Is accepted by God as just;* whereas &c., *Is in God's sight a perfec fulfiller of the law;* hence &c., 322,1.

527. *The law exists not.* Literally, *Does not require man*

exists in he that has done its things *i e all it prescribes,* he shall preserve life through them,

13. Christ redeemed[528] us from *fear of* the curse of the laws *excluding from justification,* being made *according to the law* for us *i e on our account* a curse *to assure man of justification,* (for it has been written, cursed every one *is* that is hanged on a tree,)

14. *I say made a curse,* in order that unto the Gentiles, the blessing of the[529] Abraham[529,1] should have *been acknowledged to* come in the Dispensation of Jesus, in order that we *who are in Christ* should have[530] received the promise of the spirit *freed from guilt,* through the faith *we have in Christ,*

15. brethren, for man, I say, as well as by man a

believe it; whereas &c., *The law is not fulfilled, only by its being believed;* hence &c., 322,1.

528. *Redeemed us.* Literally, *Whether we do, or do not, follow him;* hence &c. 321, to mark limitation.

529. *The blessing of the Abraham &c.* Literally, *The identical blessing Abraham received;* whereas &c., *The verification of the blessing that Abraham received;* hence &c., 322,1.

529,1. According to the Vatican Manuscript the reading here is ἐν Ἰήσοῦ χριστῷ, which being no where else to be found, and contrary to every Rule of Government, is I think undoubtedly an error of the Transcriber of the Manuscript, who should have written ἐν χριστῷ Ἰήσοῦ.

530. *We should have received &c.* Literally, *Should have it given to us;* whereas &c., *Should be able to perceive that in Christ we possess it;* hence &c., 321.

covenant having been confirmed, no one disannulleth
530,1
or addeth thereto.

531
16. Now the promises were made to the Abraham, and to his seed, he says not, and to the seeds, as of many, but as of one, and to thy seed, whom
322,2
Christ is.

17. Also this *I say,* I assert a covenant having
532
been confirmed of the God, a law that has existed for
532,1 333
four hundred and thirty years annulleth not with
533
respect to that the promise should have no effect.

18. For if through law, the inheritance *exists,* not then through promise. But through promise the
534
God's *inheritance* has been given to the Abraham.

530,1. *No one disannulleth or addeth thereto.* Literally, *What is stated;* whereas &c., *Rightly effecteth that end;* hence &c., 322,1.

531. *Now the promises were made &c.* Literally, *Were personally addressed to each;* whereas &c., *Were confined in their application to the two parties;* hence &c., 321.

532. *A law &c.* Literally, *A certain period;* whereas &c., *Any time whatever;* hence the *Disarrangement* of the Participle, See Rule 321. Literally, *It is impossible it can annul;* whereas &c., *It is so with consistency with the Divine attributes;* hence &c., 322,1.

532,1. *Four hundred and thirty years.* Literally, *Exactly that date;* whereas &c., *About that time;* hence &c., 321.

533. *With respect to that the promise &c.* Literally, *Should have no kind of effect;* whereas &c., *Should not be verified;* hence the Peculiar Government. See Rule 380.

534. *The God has been given.* Literally, *To Abraham personally;* whereas &c., *To those that are of Abraham;* hence &c., 321.

19. Then why *existed* the law of *i e concerning* the transgressions, it was added[534,1] a favor.[534,2] Until perhaps the seed should have come, to whom it has been promised, *it the inheritance* having been ordained by means of angels, to *the* hand *i e power and control* of a mediator.

20. Now the mediator of one *thing i e of no change* there exists not. Yet the God one *i e the same* he exists.

21. Then the law *is* with the promises. It may not have been. For if a law was *i e had been* given, that is able to have given life.[534,3] Verily through law perhaps, the justification *to life* was existing,

22. but the scripture included the all things *man effects*, under sin, in order that the promise, concerning belief of Jesus Christ should have been given to *not claimed by* them that believe *any revelation of God.*

534,1. *It was added a favour.* Literally, *Under all circumstances it was so;* whereas &c., *Under the circumstances which men then were;* hence &c., 321.

534,2. *Stop.* The Sense here is not, *Until the actual time specified,* which is the Literal Sense; but, *Until about that time;* hence the *Major Stop.* See Rule 184.

534,3. *Stop.* The Sense here is not, *Possibly it might have been secured by persons under the law,* which is the Literal Sense; but,

23. Now before in respect of that the faith[535] *that secures life* should have come, under law, we were in a situation of being kept, being shut up unto faith that is about to have been revealed,

24. wherefore the law our schoolmaster[498] was with respect to Christ, in order that through faith, we should have been justified.

25. But no longer under a schoolmaster,[495] we exist after the faith's having come.

26. For all sons of God ye exist through the faith that exists by the dispensation[491] of Jesus.

27. For as many as, into Christ, were baptized, ye put on[535,1] Christ *i e ye were admitted to all the privileges procured by Christ,*

28. Jew or Gentile exists not in *him,* bond or free exists not in *him,* male or female exists not in *him.* For all ye one *i e the same* exist in the Dispensation[491] of Jesus.

Possibly justification would have been obtained alone by obedience to that law; hence the *Major Stop.* See Rule 184.

535. *In respect of that &c.* Literally, this implies, *Difference in the quality of belief;* whereas &c., *Difference in the effect of belief;* hence the *Irregular Government.* See Rule 381.

535,1. *Ye put on Christ.* Literally, *Ye necessarily partook of;* whereas &c., *Ye undertook to partake of;* hence &c., 321.

29. And if ye *are* of Christ, then of the[536] Abraham's seed *referred to,* ye exist, as to promise, heirs *ye are.*

Chapter IV.

1. Now I say, for as long a time as, the heir a child[537] exists, nothing he differs from a servant, a Lord of all being,

2. but under tutors[322,2] and governors he is, until the time appointed that is of the father[497,1] *of the child,*

3. even so we, when children[322,2] we were, under the elements of the *i e the learning required in this* world, having been enslaved[322,2] we were.

4. But when the fulness of the time *appointed* came, the God sent his son, *he* having been made of a woman, having been made under a law,

5. in order that he should have redeemed them that are under a law,[539] in order that we *that were*[540]

536. *Seed of Abraham &c.* Literally, They are not this, virtually they become so; hence &c., 321.

537. *The heir a child is.* Literally, *Man is ever a child of God, or of the Devil, or of his Parents, whatever may be his age;* whereas &c., *So long as the heir is a child in the Sense referred to;* hence &c., 322,1.

539. *In order that he should have redeemed &c.* Literally, *All that are under a law;* whereas &c., *That man might perceive that our Saviour's redemption was designed for such as are under a law as well for such as are not;* hence &c., 321.

under the law should have received [540] the adoption of sons.

6. And *to assure you* that sons [322,2] ye are, he sent forth the spirit of *i e the Divine assurance possessed by* [491] his son, into our hearts, loudly exclaiming, our father the Father *is,*

7. so that no longer a servant [322,2] thou art, but a son. And if a son, then an heir, through God,

8. *I say a servant,* for when indeed not having knowledge of God, ye were in subjection to them that are not [541] by nature Gods.

9. But now having knowledge of God. And more, having been acknowledged by God, how turn ye again to the weak and beggarly elements, by which again anew ye [542] desire to have been in subjection,

10. ye [543] observe days, and months, and times, and years,

540. *In order that we should have received.* Literally, *Necessarily enjoy;* whereas &c., *Should not be excluded from;* hence &c., 321.

541. *To them that are not by nature Gods.* Literally, *An admission that in nature there are Gods;* whereas &c., *That they were in subjection to what had not power in itself to subject man;* hence &c., 321.

542. *Ye desire to be in subjection. They did not, desire to be*

11. I am afraid of you. Lest that in vain I have bestowed labour on you,

12. be, as I *am*, for even I *was*, as ye *are*, brethren I beseech you, not at all *in such observances* ye have wronged[544] me *i e what I taught you.*

13. Verily ye have known, that through weakness of the flesh *i e of our nature*, I preached the gospel to you the sooner *i e sooner than otherwise I should have done*,

14. but ye despised not or rejected the making[545] trial of you after my flesh *i e nature*, but received me[546] as an angel of *i e sent by* God, as a Christ, even Jesus.[492]

15. Then where *is* your[322,2] blessedness. For I bear

in subjection, which is the Literal Sense; but, *They desire to observe forms, the effect of which was to bring them into subjection;* hence &c., 321.

543. *Ye observe days.* Literally, *As particularly sacred, such as God's sabbaths &c., which it is just to do;* whereas &c., *Ye of your ownself appoint days to be thus observed, which is what he here condemns;* hence &c., 321.

544. *Not at all ye have wronged me.* As what the Apostle complained of being done was wrong, we cannot suppose him here to state, *Ye have wronged me not at all*, in the Literal Sense; but if we suppose the wrong referred to, to have a limited application, as expressed in the Paraphrase, the Sense is not only clear, but suited to the context, and a sufficient reason exists for the *Disarrangement.* See Rule 321, which is not the case, in accordance to the Received Translation.

545. *Ye despised not &c.* Literally, *In any manner;* whereas &c., *So as to prevent my effecting it;* hence &c., 321.

witness to you, that if possible, having[498] pulled out your eyes, ye gave *i e had given them* to me,

16. wherefore your enemy have I become, speaking the truth to you,

17. they *i e those observances* zealously affect you not well, for they desire[549] *i e tend* to have shut up us *from the truth,*[549] in order that ye should zealously affect them.

18. Now good *it is,* ye be zealously affected in a good thing at all times, and not alone in the *will* to approach me, toward you,

19. my little children, whom again I am in labour with, until when, Christ should have been formed in you.

20. Verily they *i e these observances* were[550] being designed to approach *me* towards you now, and to

546. *Ye received me as an angel.* Literally, *Ye regarded me to be an angel;* whereas &c., *Ye received my instruction with the respect that ye would pay to that of an angel sent by God;* hence &c., 321.

548. *They desire &c.* Literally, *Their object is to effect that end;* whereas &c., *What they desire to accomplish effects that end;* hence &c., 321.

549. *In order that &c.* Literally, *Stimulate them;* whereas &c., *That you should be stimulated for their maintenance;* hence &c., 321.

550. *Were being designed.* I am not aware of any direct authority for this Translation, but judge that it is admissible.

have changed my voice, because I doubt concerning you,

21. tell me, ye that desire under[551] law to exist, do ye not hear[210] the law.

22. For it has been written, that Abraham had[552] two sons, one, by the bond woman, and one, by the free woman,

23. But he that was by the bond woman, as to flesh *i e human existence,* has been existing *a son.* But he that was by the free woman, as to the promise *of God, has been so,*

24. which[553] things being allegories[322,2] are *i e may be viewed as such.* For these two covenants[322,2] are *i e represent,* one indeed, from Mount Sinai, to bondage, *as to* begetting *her children,* which Agar[322,2] is.

25. For the Agar,[553,1] mount Sinai[554] in the Arabia

551. *That desire under law.* Literally, *Desire what is specified;* whereas &c., *Desire that which necessarily subjects the observer to the law;* hence &c., 321.

552. *Abraham had two sons.* Literally implies, *That these precise words are recorded in Holy Scripture;* whereas &c., *That which verifies the truth of this statement is recorded there;* hence &c., 321.

553. *Which things are. For these are.* These are very troublesome passages, to those who seek to defend Transubstantiation on any just grounds, and they are well worthy of the attention of those, who, if they do not openly assert, yet desire men to believe, that the Verb, *To be,* is never used in the Sense of *Represent.* See also v 25.

553,1. The readings here vary.

referred to exists *i e represents.* And answers to the now Jerusalem. For it is in bondage in *relation to* her children.

26. But the above Jerusalem[555] *in relation to her children* free exists,[322,2] *the Jerusalem* which our mother is.

27. For it has been written, be made glad, *thou* barren *i e Gentile* that bearest not *children to God's covenant,* break forth and cry thou that travailest not, for many more the children of the desolate *as to God's covenant,* than of her that has the man *as a husband i e the title to beget them.*

28. Now ye brethren, as Isaac, children of promise exist,

29. but as then he that was *a son*[557] as to flesh *i e what is proper to man's nature,* was persecuting him that was *so* as to spirit[492] *i e to what is not proper to man's nature,*[497,5] so also now,

30. nevertheless what says[210] the scripture, cast out

554. *Mount Sinai represents.* Literally, *Does what is stated;* whereas &c., *May be used in explanation of the particular referred to;* hence &c., 322,1.

555. *Free exists.* Literally, *Absolutely without restraint;* whereas &c., *Comparatively so;* hence &c., 322,1.

557. *He that was a son as to flesh.* Literally, *He that was a human being;* whereas &c., *He that had no other claim than what nature gave him;* hence &c., 321.

the bond woman and her son. For the son of the bond woman shall never have inheritance with the son of the free woman,

31. wherefore brethren, children of a bond[558] woman[322,2] we are not, but of the free, Christ made free[559] us in the liberty *he vouchsafed us.*

CHAPTER V.

1. stand fast, and not again be confined in by yoke of subjection[560] *to differing forms,*

2. behold, I Paul say to you, that if ye should be circumcised, Christ shall profit[561] you nothing.

558. *Children of the bond woman.* Had the Article been expressed, it would have implied, *That the reference here was to the particular woman specified in the context,* such being the Literal Sense; hence its omission. See Rule 101.

Had the *Arrangement* been *Regular,* it would have implied, *That the birth of none of them, had a connection with the bond woman,* such being the Literal Sense; whereas &c., *That the title by which they claim to be children, is not by virtue of connection with the bond woman;* hence &c., 321.

559. *Christ made free us in the liberty.* In these five words there is perhaps every possible *Disarrangement.* The words *Christ made free,* is I conceive *Disarranged* to show, *That he was not the Author but the Agent of the action.* The word *Us* is *Disarranged* in order to show that the Sense is not, *Us in particular,* but, *Us in a general Sense, Made free Christians;* hence &c., 321.

560. *Be confined in by &c.* Literally, *Absolutely reject all forms;* whereas &c., *Regard the observance of no form as necessary for acceptance with God;* hence &c., 321. Forms are acceptable only, when, and so far only, as, *assisting* to the effecting of an end, which end, is acceptable to God.

561. *Shall profit you nothing.* Literally, *In no way, even though you should repent of your conduct;* whereas &c., *That while*

3. For I testify again to every[333] man being circumcised, that a debtor he exists all[333] the law to have done,

4. ye were left unnoticed by Christ, ye which, through law, are justified, ye fell from[562] the grace *he has offered.*

5. Yet we conclude by spirit[492] *i e mental operation concerning you, that* on account[563] of faith, a hope of justification *exists for you.*

6. *I say on account of faith.* For in Christ, neither circumcision anything[563.1] availeth *in our estimate of others justification,* nor uncircumcision, but faith, by means of love, working,

7. ye were running well, who hindered[564] you in truth not to confide,

8. the persuasion *not to do so* it is not of him that calleth you,

you trust to the benefit of circumcision, you are not able to avail yourself of the offer of Christ in any respect; hence &c., 321.

562. *Ye fell from the grace.* Not *Absolutely,* which is the Literal Sense, *But only so long as ye retain yourselves in the state referred to;* hence &c., 321.

563. *Yet we conclude.* Literally, *Conclude that you will be justified;* whereas &c., *Conclude that you are not excluded from justification;* hence &c., 321.

563,1. *Neither circumcision anything availeth.* Literally, *Is absolutely barren of effect;* whereas &c., *Is so in relation to the object under consideration;* hence &c., 321.

564. *Who hindered you.* Literally, *Who forced you not to confide in the truth;* whereas &c., *Whose persuasion induced you;* hence &c., 321.

564,1

9. a little leaven all the lump leaveneth,

10. I have confidence concerning you, that nothing other *than the truth* ye will esteem. But that he that troubleth you, shall bear the judgment *that the error entails*, whoever perchance he should exist.

565

11. Now I brethren, if I preach circumcision still, why still am I persecuted, then *as to my doctrine* the offence of the cross has been abolished,

12. I would, that they shall separate themselves, they that trouble you.

13. For ye, unto liberty *in the judgment of others*, were called, brethren. Only serve with one another not the liberty, in mode of service in the flesh *i e in this world*, save in the love *i e its existence requires*.

566 333 333

14. For the whole law, in one word *i e shortly described*, hath been rendered complete *i e is contained* in the *following*, thou shalt love thy neighbour as thyself.

564,1. *A little leaven &c.* Literally, *It does not actively do it, but only causes the whole to become leavened;* hence &c., 322,1.

565. *Preach circumcision.* Literally, *Its performance for any object;* whereas &c., *Its performance as necessary to the attainment of justification;* hence &c., 321.

565,1. *Stop.* The Sense here is not, *Act with restraint only in the particular specified*, which is the Literal Sense; but, *Do so in the particular to which the Context has reference;* hence the *Major Stop.* See Rule 184.

566. *Only serve with one another.* Literally, *Personally joined*

15. But if ye bite and[498] devour one another, take heed lest of one another, ye should have been consumed.

16. Now I say, walk[568] by spirit *i e mental guidance,* and ye should not have fulfilled[569] *the* desire of *the* flesh *i e that which the flesh alone desires,*

17. For the[570] flesh desires in opposition[571] to the spirit. And the spirit in opposition to the flesh. Yea these are situated opposite[570] to one another, in order that not what possibly ye should desire, these things ye should do.

18. Nevertheless if ye are led[568] by spirit *i e by mental guidance,* ye exist not under *any* laws *requirements.*

together in the same work; whereas &c., *Promote the same object;* hence &c., 321.

568. *Walk by spirit.* See my tract on Πνευμα, to which I add, *Man does all things by mental guidance,* this is the Literal Sense; whereas, *It is only the excellent things, that he does in accordance to the true assent and approbation of his mind;* this is the Sense intended to be conveyed; hence &c., 321.

569. *Ye should not have fulfilled.* Literally, *At any time either previous to, or after, having walked by mental guidance;* whereas &c., *That in obedience to mental guidance ye shall not fulfil the lusts of the flesh;* hence &c., 321.

The desire of the flesh. Literally means, *A particular desire;* whereas &c., that expressed in the Paraphrase; hence the omission of the Article. See Rule 101.

570. *The flesh desires.* Literally, *Actively does so;* whereas &c. *Passive, Induces man so to desire;* hence &c., 322,1.

571. *In opposition to.* I know of no actual authority for Κατα governing a Genitive, being thus translated.

19. As manifest the works[322,2] of the flesh are,[572] which are,[572] fornication, uncleanness, lasciviousness,

20. idolatry, witchcraft, hatreds, variance, emulation, wraths, strifes, seditions, heresies,

21. envyings, drunkennesses, revellings, and the like things to these, which things I forewarn you.[497,2] As I before said, that they that do the such like[573] things, shall not inherit[574] *any* kingdom of God.

22. And the fruit of the spirit[575] *i e of mental guidance* exists, love, joy, peace, long suffering, gentleness, goodness, faith,

23. meekness, temperance, against the such like things, a law exists not.

24. Though the *men* of the Dispensation[491] of Jesus

572. *Are.* See Rule 322. *As a whole they are what is stated,* but there are exceptions, hence the *Peculiar Government* used.

573. *They that do &c.* Literally, *At any time;* whereas &c., *They that habitually do them;* hence &c., 321.

574. *Shall not inherit &c.* Literally, *At no time;* whereas &c., *They shall not while pursuing such things;* hence &c., 321.

The kingdom of God. Literally, *This is in heaven;* whereas &c., *To man's connection with God in this world, sometimes termed, The Kingdom, sometimes, The Church;* hence the omission of the Article here. See Rule 101.

575. *The fruit of the spirit.* Observe it is not, *The works of the spirit, i e dictated by the mind,* for these might be, as too often they are, evil; but it is, *The fruit i e That resulting from his mind, which is productive of advantage to him.* The Literal Sense is, *Every thing which the mind effects;* whereas &c., *Every thing it effects that is truly fruit;* hence &c., 322,1.

crucified[576] *attaining happiness by* the flesh, with the sufferings and the desires *they have here to endure,*

25. if we have life by spirit *i e mental guidance,* we should[577] walk by spirit *i e by mental guidance* also.

26. Desirous[578] of vain glory *such as circumcision procures* we should not become,[578] provoking one another,[578] envying one another,

Chapter VI.

1. brethren, if even a man should have been overtaken in any offence, ye that are spiritual restore the such like, in a spirit of meekness, considering thyself. Lest also thou shouldst have been tempted,

2. bear the burdens[479] of one another, and so fulfil the law of the Christ *referred to.*

3. For if any one thinks to exist some *new* thing, nothing *new* existing, he deceiveth himself.

4. But his own work, examine, and then against

576. *Crucified the flesh.* Literally, *Have done so;* whereas &c., *Undertake to do so;* hence &c., 321.

577. *We should walk by spirit.* Literally, *Every one does this; but not in the restricted Sense pointed out by the context;* hence &c., 321.

578. *Desirous of vain glory. Provoking one another. Not necessarily,* which is the Literal Sense; but, *Generally such was its effects;* this is the Sense intended to be conveyed, hence &c., 321.

himself alone, the vaunting he shall have, and not against the other.

5. For each the his own burden shall bear.[580]

6. Nevertheless have in common, he that is taught the word *should* with him that teaches, in all good things.[583]

7. Be not deceived, God is not mocked.[581] For whatsoever a man should sow,[582] this also he shall reap,

8. for he that soweth to his own flesh, of the flesh, shall reap corruption. And he that soweth to the spirit *of himself*,[582,1] of the spirit *of himself*, shall reap life eternal.

9. And the good effecting. We should not despond. For we shall reap in time its own.[583] Not being faint.

579. *Bear the burdens &c.* Literally, *Relieve others of them;* whereas &c., *Aid others to support them;* hence the *Disarrangement* of the *Verb*. *The burdens of one another.* Literally, *Burdens peculiar to them;* whereas &c., *Burdens that others are enduring;* hence the *Disarrangement* of the *Pronoun*. See Rule 321.

580. *For each the his own burden shall bear.* Literally, *Without any exception;* whereas &c., *As a general rule;* hence &c., 321.

581. *God is not mocked.* Literally, *In no way*, which is not true; whereas &c., *Is not mocked, in that to which the context has reference;* hence the omission of the Article before the word *God*. See Rule 101, and the *Disarrangement*. See Rule 321.

582. *Whatsoever a man should sow.* Literally, *Without any exception;* whereas &c., *As a general rule;* hence &c., 321.

582,1. See Matthew 555,1.

583. *We shall reap &c.* Literally, *We shall personally secure;* whereas &c., *God will vouchsafe to us;* hence &c., 321.

10. Then therefore as we have opportunity[584], we should do the good *we propose to do,* to all *men* But especially to the households of the faith,

11. behold how many things to you in letters, I wrote with the my hand,

12. as many as desire to have made a fair shew in flesh *i e in the present life,* these *men* constrain you to be circumcised.[584,1] Only in order that they should not suffer persecution[585] for the cross of the Dispensation[491] of Jesus.

13. For not even they that are circumcised keep[586] *any* law, but they desire you to be circumcised, in order that in the your flesh *i e in the your present state,* they should glory *in respect of circumcision, as necessary to Christians.*

14 But it may not[587] have been for me to glory,

584. *We have opportunity.* Literally, *As we possess power to effect the end;* whereas &c., *As opportunity of probable success in effecting that end is presented to us;* hence &c., 321.

584,1. *Stop.* The Sense here is not, *That the men referred to admit their object to be what is here stated,* which is the Literal Sense; but, *That that which really influences them is what is stated;* hence the *Major Stop.* See Rule 184.

585. *They should not suffer &c.* Literally, *Be actually persecuted;* whereas &c., *Be censured or ridiculed;* hence &c., 321.

586. *Keep any law,* means Literally, *Do not do so absolutely;* whereas &c., *So as to secure justification by it;* hence &c., 321.

587. *It may not have been.* Literally, *It is impossible for me to*

save in the cross of our Lord Jesus Christ, by means of whom, *the* world has been[587,1] crucified to me, and I to *the* world.

15. For neither circumcision[588] anything[333] exists, nor uncircumcision, but a new creature.

16 & 17. and as many as shall[588,1] walk by this rule, peace *exists* for them, and mercy, and for the rest of the God's Israel *exists* labours for me, no one, place near *to God so as to exempt from justification.* For I bear *to man a knowledge of* the marks[589] *obtained* of the Jesus in my body,

glory; whereas &c., *It is so, as long as I act in obedience to Christianity*; hence &c., 321.

587,1. *The world has been &c.* The word, *To me*, is *Disarranged*, for the reason stated in the last Note.

The word, *World*, is *Disarranged*, in accordance to Rule 322, because the Literal Sense implies, *An actual completed act, Has been crucified*; whereas &c., *Is esteemed by me as though such had been the case.*

The Article is omitted before the word *world*, in accordance to Rule 101, because the Literal Sense has reference to the entire body of mankind; whereas &c., Has reference only to that part of it, who are actuated exclusively by worldly views.

588. *Neither circumcision anything exists.* Literally, *As respects anything*; whereas &c., *As respects the subject referred to in the Context*; hence &c., 321.

588,1. *As shall walk &c.* Literally, *Exclusively by the rule specified*; whereas &c., *Walk by that rule in relation to the subject to which the Context has reference*; hence &c., 321.

589. *For I bear the marks of the Jesus.* Had the Sense here intended to be conveyed, been, *That St. Paul had similar marks to those of the Jesus*, I know of no reason for the *Disarrangement* of the *Verb*; but if the Sense intended to be conveyed is, *That he*

18. the grace of our Lord Jesus Christ *be* with your spirit, brethren.[497,8] Amen.

proclaimed that our Blessed Lord submitted to be marked, only that man in his bodily state might be assured that he man was justified; the *Arrangement* should be *Irregular*. See Rule 321, as such is not the Literal Sense. *The marks of the Jesus.* These words must have been *Disarranged*, had the Sense been, *That St. Paul had marks in his body corresponding to the marks in the body of the Jesus;* but their not being so, *determines that such cannot be the Sense they were intended to convey.*

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

EPISTLE OF PAUL THE APOSTLE

TO EPHESIANS.

CHAPTER I.

1. Paul, an Apostle of Christ even Jesus[491], with desire[590] *i e approbation* of God, to the saints that exist at Ephesus, and to *the* faithful *there that are* in the Dispensation[491] of Jesus,

2. grace to you and peace, from God, *who is* a father of us, and a Lord[490] of Jesus Christ,

3. blessed the God of our Lord Jesus Christ *is*, that blessed us, with every[333] spiritual blessing, among the heavenly in Christ[497,2] *i e Christianity*.

590. See 1 Corinthians i. 1.

4. When he himself chose us, in him, before foundation of world, to exist us holy, even without blame, in presence of him, through love *for us,*

5. *I say through love, he* having predestinated us, unto an adoption of sons, through Christ[491] even Jesus, unto him, after the good pleasure of his will,

6. to *i e thus exhibiting to man* a commendation of glory of his grace, *the grace* by which he made acceptable us, in him that has been loved,

7. *him* in whom, we have the redemption that is *obtained* through his blood, *viz.* the forgiveness of the sins that existed[591,1] through the riches of his grace,

8. which *grace* hath super-abounded unto us *Christians,* as far as all wisdom[333] and prudence *will sanction it,*

9. *he* having made known to us the secret determination of his will, according to his good pleasure, which he himself purposed in him,

10. in a dispensation of the fulness of the times, to have gathered together the all things that exist in the Christ, the things that are in the heavens, and that are on the earth, in him,

591,1. See Romans iii. 25.

11. in whom, even we *Jews* obtained the inheritance, *we* having been predestinated as far as regards *the* design of him that effects[592] the all things *effected*, after the counsel of his will,

12. to the end that we should[593] exist unto praise of a glory of him that at first trusted in the Christ,

13. in whom, also ye *trusted*, having heard the word of the truth, *viz.* the gospel of your salvation, in whom also, having believed, he was sealed by the spirit of the promise that is holy,

14. which a pledge[322,2] of our inheritance is until *the* redemption of *us from* the *state of* preserving *from falling ceases* unto praise of his *God's* glory,

15. on account of this, verily I having heard of the faith of[595] you, in the Lord of Jesus, even that that exists in all the saints,

592. *That effects the all things that he effects.* Literally, *He never acts otherwise than he desires to have acted, hence he desires to punish man;* whereas &c., *He never desires to have acted otherwise than he has acted, hence he never repents having punished man;* hence &c., 321.

593. *To the end that we should exist.* Literally, *That the Jews should necessarily exist;* whereas &c., *That the Jews should not necessarily be excluded;* hence the *Peculiar Government.* See Rule 380.

595. *The faith of you.* Literally, *The Quantity of faith that they possessed;* whereas &c., *The description of the faith that they possessed;* hence &c., 321.

16. cease not, giving thanks on your account, making[596] mention, in my prayers,

17. in order that the God of our Lord Jesus Christ the father of the[597] glory *we are seeking* may have given to you a spirit of wisdom and revelation, in a knowledge of him,

18. the eyes of the heart *i e affection* having been enlightened to the end that you should have[594] been knowing, who the hope of[322,2] his *i e of God's* calling is, who the riches of the glory of his *i e of God's* inheritance *is* to the saints,

19. and what the exceeding greatness of his *i e of God's* power, to us *christians* that believe in the working of the might of his *i e of God's* power,

20. which he hath wrought with respect to the Christ, having raised him, from[500] *the* dead, and sat *him* at *the* right hand of him, in the heavens,

21. far above all[333] power, and *human* principality, and might, and dominion, and every[333] *human* name

596. *Making mention of you.* Literally, *He ceased not making mention of them;* whereas &c., *He ceased not giving thanks when making mention of them;* hence &c., 321.

597. *In order that &c.* Literally, *I ceased not to give thanks in order that God may give &c.;* whereas &c., *I cease not when praying for you in order that God may give &c.;* hence &c., 321.

being named, not only as to this world, but also as to that about to come,

22. and put all[598] things *relating to man* under his feet, and gave[599] him a control, over all things in the church,

23. which his body[322,2] is, the fulfilling of him that is fulfilling[600] the all things *he has promised* to all,

CHAPTER II.

1. *I say to all,* though you[600,1] existing dead by the trespasses and by the lusts of you,

2. in which in time past, ye walked after the natural course of *man in* this world, after the[601] ruler of *i e that which rules* the power *of man* that is air

598. *And put all things.* The context runs thus, *He set, and put, and gave;* hence I conceive it marks, *all things,* as *Irregularly Arranged,* especially, when considered with the *Arrangement* of the Pronoun, *Him,* in the succeeding Sentence, the occasion of the *Disarrangement* being to show, that, *All things,* here, are to be understood with limitation, which is not the Literal Sense, and which limitation, the context appears to me to point out to be that expressed in the Paraphrase.

599. *Gave him.* I know of no reason for the *Disarrangement* here, except it be to convey a Sense to this effect; *And as regards man's knowledge placed for such time as he chose under his control;* which is not the *Literal Sense;* hence &c., 321.

600. *That is fulfilling &c.* Literally, *That is actively completing;* whereas &c., *That is in his own time completing;* hence &c., 321.

600,1. *Though you &c.* In my opinion the separation of this verse from the preceding chapter cannot be defended.

601. *The ruler of the power that is air.* On what authority is this passage regarded to be St. Paul's designation of the *Devil?*

i e vain, the spirit *of man* that now works in the children of the unbelief *of the gospel,*

3. with whom also, we all were turned aside *from covenant with God* in times past through the lusts of our flesh, *in* effecting the desires of the flesh and of the thoughts[602], and so had existed children by the *attainments of my* nature[603] of wrath, as also the others.

4. But the God, existing rich in mercy, by means of his great love, which encompassed us,

5. though we existing dead by the trespasses and the lusts *we have specified,* quickened together with the Christ, (having been saved[322,2] *from alienation to God in this world* ye are[604] by grace,)

6. and raised up, and made to sit together with the heavenly in the Dispensation[491] of Jesus,

7. in order that he should have made manifest in

602. *Thoughts.* Had St. Paul regarded man's mind, as altogether depraved, would he not have used *νοος*.

603. *By nature.* The Mosaic Dispensation did not belong to man by nature; hence what is here stated, has no reference to the state of those, who added to their nature, the privileges conferred on man by God through that Dispensation.

604. *Ye are by grace.* Literally, *The end specified is absolutely effected;* whereas &c., *If attained by us it is so effected;* hence &c., 321.

605
the ages that come that that superabounds *viz. the* riches of his grace, in kindness *shewn,* to us, in the
491
Dispensation of Jesus.

322,2
8. *I say grace.* For ye having been saved *from*
604
alienation to God in this world are by the grace *that ye obtain* by means of faith, and so this *salvation,* not through your *power is attained neither is it inherit*
605,1
ed, the gift of God *it is,*

9. not through works *is it attained,* in order that
605,2
not any one should have ground of boast.
606

10. For that which has been made we are by him, having been created *God's children only* in the Dis-
491 607
pensation of Jesus, by good works, which the God before ordained *as a requisite to salvation,* in order that in them, we should have walked,

605. *The riches &c.* Literally, *That that superabounds or surpasses the riches;* whereas &c. as in the Paraphrase; hence the Omission of the Article. See Rules 101 and 322.

605,1. *Not through your excellence the gift of God is.* Literally, *You did not cause the gift to be God's;* whereas &c., *You did not cause God to bestow the gift;* hence &c., 321, and the Omission of the Article before the word *God.* See Rule 101.

605,2. *Not any one shall have ground of boast.* Literally, *On account of anything;* whereas &c., *On account of that to which the Context has reference;* hence &c., 321.

606. *We are made by him.* Literally, *We are by him created;* whereas &c., *Our privileges as Christians are given to us by him, i e we are in privileges as a thing made;* hence &c., 321.

607. *The God before ordained.* Literally, *God ordained that*

11. wherefore remember, that in times past ye the Gentiles, as to flesh *i e as to this life*, that are called uncircumcision, of that that is called circumcision, as to flesh *i e as to this life in respect* of human performance,

12. that ye were existing at that time, without Christ, having been aliens from the common wealth of the Israel, and strangers from the covenants of the promise, not having[607,1] a hope, even atheists[607,2] in the world *being*.

13. But now in the Dispensation[491] of Jesus, ye that once existed far off, were made near by the blood of Christ.

14. For he our[322,2] peace is, that made the both *classes of men* one, even having broken down the middle wall of the partition[607,3] *between them*,

they should do them; whereas &c., *God ordained that such works are requisite;* hence &c., 321.

607,1. *Not having a hope.* Literally, *Of any kind;* whereas &c., *In relation to that to which the Context has reference;* hence &c., 321.

607,2. *Atheists.* Observe St. Paul does not here say, As the Sense of what the Moderns understand requires it should be, *Without the God;* but he says, *Without Gods*, which is equivalent to saying, *Without Gods of any kind*, that is, *Without a God.*

607,3. *Even having broken down the middle wall &c.* Literally, *Having absolutely effected what is stated;* whereas &c., *Having taken away every necessary impediment to its removal;* hence &c., 321.

15. *viz.* the hatred, by his flesh, having abolished 608 *as necessary for the attainment of God's favour in this world* the law of the commandments with respect to 609 ordinances, in order that he should have made the 323 two *classes of men,* in him, into one new *class of* man, making peace *between them,*

16. as he should have reconciled the *men of* both *classes, to be* in one body in the God, by means of the cross's *being the requisite for each,* having slain the enmity *between the two,* by its *efficacy not being confined to either,*

17. and having come, he preached peace to you that are far off, also peace to them that are nigh,

18. seeing through him *it is,* we the both 609,1 have the 525 access by one spirit *i e by the same mental act, viz. accepting him, however much we otherwise differ,* to the father.

608. *Having abolished &c.* Literally, *Having done so absolutely;* whereas &c., *Having done so as regards the necessity of any ordinance for the accomplishment of the end referred to;* hence &c., 321.

609. *He should have made &c.* Literally implies, *A combination, in each person, of the two classes, to form a new one;* whereas &c., *That men of either class, were made in Christ, one class, since all in him are accepted, whether Jew or Gentile;* hence &c., 321.

609,1. *We the both have.* Literally, *Both the Apostle and those he addressed;* whereas &c., *Both of the parties specified in the Context;* hence &c., 321.

19. Therefore now no more strangers[322,2] and foreigners ye are, but fellow citizens[322,2] ye are with the saints, and households of the God,

20. having been built upon the foundation of the apostles and prophets by Christ even[491] Jesus being a chief corner *stone* of it,

21. on which *foundation,* each building being fitly framed together, groweth unto a holy temple, to Jehovah,

22. on which *foundation* also ye are builded together[611] unto an habitation of the Christ, in spirit,

Chapter III.

1. on account[612] of this, I Paul, the prisoner of the Christ *even* Jesus *am* for you the Gentiles,

2. if indeed ye heard the dispensation of the grace of the God that was given to me, unto you,

3. by revelation, he made known to me the mystery.[497,2] As I wrote before in a detail *statement,*

610. *Strangers and foreigners ye are.* Literally, *However ye may live;* whereas &c., *So long as ye are obedient to Christ;* hence &c., 321.

611. *On which also ye are builded unto an habitation of God.* Not in outward conformity to each other, but, *As to spirit, i e the mental state,* each being accepted, in yielding obedience to the dictates of his own mind.

612. *On account of.* Literally, *This alone,* as nothing else is specified; whereas &c., *This especially;* hence &c., 321.

4. by which, ye are able, (reading *it*,) to have understood my knowledge, in the mystery of *i e concerning* the Christ,

5. which was not made[613] known to other generations[333] by the sons of the men *that had the record of the mystery*, as now it was revealed by his saints and prophets,

6. with respect to spirit *i e spiritual state*, the Gentiles[614] to exist fellow heirs, even of the same body, and partakers of the promise in the Dispensation[491] of Jesus, by means of the gospel,

7. of which a minister I was[615] made, by the gift of the grace of the God that was given to me, by the active working of his power,

8. this grace was given to me[616] the less than the

613. *Which was not made known &c.* The Literal Sense of this implies, *It was not revealed by God;* whereas &c., *It was not understood by man;* hence &c., 321.

614. *The Gentiles to exist fellow heirs.* Literally, *Being Gentiles, necessarily they are fellow heirs;* whereas &c., *That being Gentiles is no exclusion to their being fellow heirs;* hence &c., 321.

615. *A minister I was made.* Literally, *Paul was made an Apostle but not a Minister;* hence &c., 321.

616. *This grace was given to me.* Literally, *The whole of the power;* whereas &c., *I was fully enabled to exercise the power;* hence &c., 321.

least of all saints[333], *viz.* to the Gentiles to have preached the unsearchable riches of the Christ,

9. and to have instructed all, who the stewardship of the mystery *has* that had been hid from the evers, by the God that created[617] the all things *relating to the mystery,*

10. in order that it should have been known now by the principalities and the powers in the heavenly *states,* by means of the church, the manifold wisdom of the God,

11. according to predetermination from the eternals, which he completed[491] in the dispensation of Jesus by our Lord,

12. by whom, we have the boldness, and access *we possess,* with confidence, in the belief of him,

13. wherefore I desire *you* not to faint at my tribulations, for you, which your glory[322,2] exists,

14. on account[612] of this, I bow my knees, unto the father,

617. *That created the all things.* Literally, *Made the things or actors in what is referred to;* whereas &c., *Originated the entire design;* hence &c., 321. The expression of the Article before, *All things,* marks restriction of the Sense. See Rule 341. And hence the Paraphrase.

15. after whom, every family, in heavens, and on the earth, is named,

16. in order that he should have granted to you, according to the riches of his glory, an ability to have been strengthened by means of *what* his spirit *has revealed,*

17. for the inner man to have dwelt in the Christ, by means of the faith that exists in your hearts *i e affections,*

18. in love, *ye* having been rooted and grounded, in order that ye should have been perfectly able to have comprehended with all the saints, what *is* the breadth, and length, and height, and depth.[617,1]

19. And so to have known that that is more excellent than the knowledge, love[617,2] for the Christ, in order that all the fulness[333] of the God should have been completed.

20. Even by him that is able for all to have done above in exceeding excellence, what we ask or think by the power that worketh in *i e is natural to* us,

617,1. *Stop.* The Sense here is not, *Necessarily to have known,* which is the Literal Sense; but, *To have ability to know;* hence the *Major Stop.* See Rule 184.

617,2. *Love for.* Had the love possessed by Christ been here

21. to him *ascribe*[210] the glory *obtained* by the church even in the Dispensation[491] of Jesus, unto all the generations of the period of the ages.[497,8] Amen.

Chapter IV.

1. Therefore I beseech you, (I the prisoner of Jehovah,) worthily to have walked after the calling, after which ye were called,

2. with all lowliness[333] and meekness, with long suffering, forbearing one another, through love,

3. endeavouring to keep the unity of the spirit *i e of the spiritual state of all in Christ whether formerly Jews or Gentiles,* through the obligation concerning the peace *commanded to Christians,*

4. one body and one spirit *i e spiritual state in Christ there is.*[497,2] Even as ye were called in one hope[333] of your calling,

5. *I say, in one hope, there being but* one Lord,[333] one[333] faith, one[333] baptism,

6. one God and father of all, that is above all, yet with all, in all.

7. But grace *of receiving the calling* was given

referred to, the Article must have been expressed before the word *Love.*

618
to each one separately of you, according to the measure of the gift of the Christ,

8. *I say the gift,* wherefore it *the Scripture* says, having ascended up on high, he made captive captivity, and gave gifts *for realizing the calling* to the men *that are his.*

9. Now the *fact that* he ascended, how exists it, unless 619 *it be admitted* that also he descended first, into the lower parts of the earth,

10. he that descended, he also that 322,2 ascended far above all the heavens it is, in order that he should have fulfilled the all things *recorded concerning him,*

11. and so *to effect that end* he gave the indeed *i e real* Apostles. And the prophets. And the evangelists. And the pastors and teachers,

12. for the perfecting of the saints in work of ministering to others, in instructing of the body 620 *i e of the church* of the Christ.

618. *Grace was given.* Literally, *What is given cannot be withdrawn;* hence &c. 321. The Sense intended to be conveyed being, *The grace was vouchsafed to each.*

619. *It is admitted.* Inasmuch as the evidence which establishes the one fact, establishes equally the other.

620. *Stop.* The Literal Sense here would imply, *That the gift was to be continued, until the end specified had been effected;* whereas &c., *That it should be continued, till the end specified, ought to have been effected;* hence the *Major Stop.* See Rule 322.

13. Until we the all should have come unto the unity of the faith and of the knowledge concerning the Son of the God, unto a perfect man, unto a measure of statue after the fulness of the Christ,

14. in order that no more children[322,2] we should be, being tossed to and fro, and carried about by every wind[333] of the doctrine after the sleight of the men after craftiness, on ascount of the fraud of the error *they propagate.*

15. But speaking the truth in love, we should have increased unto him the all things *he gave us, him* who the head[322,2] is, *even* Christ,

16. of whom, all the body being fitly joined together and compacted by means of every joint[333] of the supply to effectual working, in measure after one of every part[333], it effecteth the[621] increase of the body, in edifying of itself, in love.

17. Therefore this I say and attest through Jehovah, no farther you to walk[497,2]. As indeed even the Gentiles walk[622], in vanity after their mind,

621. *It effecteth the increase.* Literally, *It necessarily effecteth what is stated;* whereas &c., *Its tendency is to effect that end;* hence &c., 321.

622. *As the Gentiles walk.* Literally, *Not as they now walk,* which is the Literal Sense; but, *As they used to walk;* hence &c.,

18. *they* having been darkened in the understanding, existing having been alienated from the life after the God, by means of the ignorance that exists in them, through the blindness of their heart,

19. such *men* having been past feeling, gave themselves over[622,1] to the lewdness of work of all uncleanness, with greediness.

20. But ye not so learned the Christ,

21. if so be ye heard[623] him, and through him, were taught.[497,2] [Seeing truth exists in the *dispensation*[491] of Jesus,]

22. to have put from you, with the former habit of life, the old *state of* man's *dependance for acceptance* that is destroyed on account of the lusts of the deceit *it fosters*.

23. And to be renewed in the spirit of your mind,

24. even to have put on the new *state of* man's *dependance for acceptance* that was created[624] by God, for justification and holiness *of those* after the truth,

322,1. *Not as any of them did walk*, but, *As they collectively did walk*; hence the *Peculiar Government*. See Rule 382.

622,1. *Gave themselves over*. Literally, *Actually did what is stated*; whereas &c. Passive, *In effect they did so*; hence &c., 321.

623. *Ye heard him*. Literally, *Him personally*; whereas &c., *Heard the instruction relating to him*; hence &c., 321.

624. *That was created by God*. Literally, *This was God's single*

25. wherefore having put away the deceit *specified ver* 22, speak truth, every man, to his neighbour,
625 322,2
for members of one another we are,
625,1
26. *will ye* be angry, and not sin, *let* the sun. Not go down on your wrath,

27. neither give *by length of time* a place to the devil *to triumph,*

625,2
28. he that *by anger* robs. No more rob. But rather labour, effecting with the hands the good *he has destroyed,* in order that *being free from claims* he
626
should have *labour* to impart to him that hath need,
333
29. every bad word, *i e of disapprobation of evil,* out of your mouth. Not go forth, save whatsoever good *is* for effecting of the business *i e end, viz.* in order that it *i e the word of reproof* should have given grace to them that hear,

30. and grieve not *by anger* the Spirit that is holy

object in creating; whereas &c. I consider, *That it was one of God's objects;* hence &c., 321.

625. *For members of one another.* Literally, *As individuals each is necessary to the other for his own welfare;* whereas &c., *As a body each is necessary to the other for the welfare of the whole;* hence &c., 321,

625,1. *Stop.* The Sense here is not, *That what is stated is in all cases necessary,* which is the Literal Sense; but, *Ordinarily it is so;* hence the *Major Stop.* See Rule 184.

625,2. I do not understand the logic of the Authorized Version of this verse.

of the God, by which, ye were secured *i e assured* of a day of redemption,

31. all bitterness[333], and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice[333],

32. be to one another, kind, tender-hearted, forgiving one another[497,2]. Even as also the God, in Christ, forgave us.

Chapter V.

1. Therefore be, followers of the God, as dear children,

2. and walk in love[497,2]. Even as also the Christ loved[627] you, and gave himself, for you, an offering and sacrifice to the God, of an odour of fragrance.

3. *I say in love.* But fornication and all uncleanness, or covetousness, not even be named among you[497,2]. As it is becoming to saints,

4. also filthiness, and foolish talking or jesting, which things have not regard, but rather giving of thanks.

626. *To him that hath need.* Literally, *To him that has a desire to have;* whereas &c., *To him that requires assistance;* hence &c., 321.

627. *The Christ loved you.* Literally, *Actively did what is stated;* whereas &c. *Passive, He did that which evinced love for you;* hence &c., 322,1.

5. For this ye know, [knowing that every whore-
333
monger, or unclean *person*, or covetous *man*, who an
322,2
idolater is, hath not an inheritance, in the kingdom
of the Christ and of God,

6. *let* no one, deceive you with vain words.] That
628
on account of these things, the wrath of the God
cometh on the sons of the unbelief *of the gospel.*

7. Therefore be not, partakers with them.

8. For ye were existing once dark *as to the consequences of such things.* But now light, in Jehovah *ye are*, as children of light, walk.

9. (For the fruit of the light *referred to exists* in
628,1
all *kinds of* goodness, and righteousness, and truth,)

10. proving, what acceptable to the Lord is,
322,2

11. and have no fellowship in the works that are unfruitful of *i e belonging to* the dark *referred to.* But rather indeed *those works* reprove.

12. For the things that are in secret done under *the name of* them, shame it exists even to speak.

13. But the all things *of this nature* being re-

628. *Deceive you.* Literally, *You in particular;* whereas &c. *General, You that are Christians;* hence &c., 231.

628,1. *In all goodness.* Literally, *In every act;* whereas &c., *In every kind or description;* hence &c., 321.

proved by the light, are made manifest[629] *to be evil.* For every thing that is made manifest *to be evil,* a light[322,2] is *i e becomes,*

14. wherefore he *God* says, awake, thou that sleepest, and arise from the[500] dead, and the Christ[630] *in this manner* shall give light to thee.

15. Therefore see strictly, that ye walk. Not as fools, but as wise,

16. redeeming the time, because evil days[322,2] they are,

17. with respect to this. Be not, unwise, assuredly ye do understand what the will of our Lord *is,*

18. and be not drunk with wine, in which, excess exists, but be full in spirit *i e in things approved of by the mind,*

19. speaking to yourselves, in psalms, and hymns, and songs, singing and making melody in your heart to the Lord,

20. giving thanks always for all things, after[631] name

629. *They are made manifest.* Literally, *Man in all cases does perceive them to be evil;* whereas &c., *Man generally is able to do so;* hence the *Peculiar Government.* See Rule 322.

630. *And the Christ shall give light to thee.* If Christ only dispensed the light which God gave, the *Arrangement* should be *Irregular.* See Rule 322,1.

631. *After name.* The Omission of the Article here, and the

of our Lord Christ even[491] Jesus, to the God and father,

21. being subject to one another, as far as fear of Christ *permits*,

22. the women *belonging to you* being subject to the their own husbands *to this extent* as to the Lord,

23. because *by God's appointment* man a[632] head of the woman[322,2] is, as also the Christ a[632] head of the church, he a saviour[632] of the body's *acceptance is*,

24. therefore the church[633] is placed under the Christ.[497,1] So also the women *belonging to you* are placed under the husbands, in every thing,

25. the men *belonging to you*, love the wives.[497,2] As also the Christ[634] loved the church, and gave himself[635] for it,

arrangement of these words precludes the Sense from being, *Thanking God in the name of our Lord for all things &c.*, and shews that it must be to this effect, *Thanking God for all things possessed in Christianity.*

632. *A head.* If the headship &c. in either of these cases, was *Absolute, no restriction, no exception, no limitation;* why, in each case, is the Article omitted before the words, *Head*, and *Saviour?*

633. *As even the Church is placed under the Christ.* Literally, *The same absolute authority is given to each;* whereas &c. I conceive, *That as the Church has been by God placed under Christ, so also the women are by God placed under their husbands;* hence &c., 322,1.

634. *The Christ loved the Church.* Literally, *In an exactly*

26. In order that he should have sanctified it, (636) having cleansed *himself from a charge of seeking death* in the bath of the water of command,

27. in order that he should have presented to (636) himself a glorious *prize,* the church not having spot, or wrinkle, or any of the such like things, and in order that holy and without blemish it should be. (638) (322,2) (497,1)

28. So also the men *belonging to you* ought to love the wives of *i e belonging to* themselves as the bodies (639) (639) of *i e belonging to* themselves, he that loveth the wife (639) of *i e belonging to* himself, loveth *something belonging to* himself. (639)

29. *I say so,* For no one ever yet hated the *class of* (639) flesh of *i e belonging to* himself, but nourisheth and (407,2) cherisheth it. As even also the Christ *doth* the Church's *flesh,*

30. for members we exist of his body *or earthly form,*

corresponding manner; whereas &c., *In a corresponding extent;* hence &c., 322,1.

635. *And gave himself. Not positively, absolutely, gave himself,* but, *He gave his temporal life;* hence &c., 321.

636. *He should have.* Literally, *That he personally should do it;* whereas &c., *That it should be done;* hence &c., 321.

638. *In order that holy and without blemish it should be.* Literally, *Absolutely, in all respects such;* whereas &c., *In that respect to which the Context has reference;* hence &c., 321.

639. *The wives &c.* Literally, *The women of themselves,* means, *Their own female children;* hence &c., 321.

31. on account of this, a man shall leave father and mother, and shall be joined to his wife, and the two shall exist as flesh one,

32. great this mystery exists.[640] Yet I speak concerning Christ and the church.

33. Nevertheless also ye that are as one *i e that are married,* each *man of you.*[497,1] So love the wife[639] of *i e belonging to* himself as *something belonging to* himself.[641] Even the wife, in order that she should be afraid of the man's *reproof,*

CHAPTER VI.

1. the children *belonging to you,* obey your parents. For this thing[322,2] just is,

2. honour thy father and the mother, which a first commandment with[322,2] a promise *is,*

3. in order that well it should have been with thee,[642] and that long thou shalt[642] live on the earth,

640. *Stop.* The Sense here is not, *Great this mystery exists, notwithstanding ye so love your wives,* which is the Literal Sense; but, *Great this mystery exists, notwithstanding it does so, ye are required so to love your wives;* hence the *Major Stop.* See Rule 184.

641. *Should be afraid of.* Donnegan does not quite sanction this, but the Context appears to me to justify it.

642. *Well it should have been with thee.* Literally, *Thee in particular;* whereas &c. General, *All who so act;* hence &c., 321.

4. and the fathers *belonging to you.* Provoke not your children, but bring up them, with education and instruction concerning Jehovah,

5. the servants *belonging to you,* obey the[642,1] masters according to flesh, with fear and trembling, as to *continuing in* singleness of your heart as to the Christ.

6. *Obey.* Not with eye service, as men pleasers, but as servants of Christ, doing the will of the God, from *the* soul, with good will,

7. serving thus for the Lord's *sake* and not for man's,

8. knowing, that each *man* if any thing he should have done *that is* good, this thing he shall receive from Jehovah, whether a servant or a freeman,

9. and the masters *belonging to you,* the same things, do to them, moderating the threatening *you proclaim against disobedience,* knowing that also the Lord[643] of them, and[322,2] you is in *the* heavens,

642,1 *Obey the masters according to the flesh.* Literally, *All temporal directors;* whereas &c. to be restricted, *To the temporal directors of spiritual matters;* hence &c., 321.

643. *The Lord &c.* Literally, *The Lord peculiarly theirs;* whereas &c. General, *All Christians;* hence &c., 321.

and respect[322,2] of persons is not with him belonging to the henceforth,

10. be strong in Jehovah, and in the power of his might,

11. put on the whole armour of the God, to the *end* to enable[645] you to have stood against the wiles of the Devil,

12. for the wrestling[642,1] exists not to you against blood and flesh *i e against mere physical opponents,* but against the principalities *i e the riches,* against the powers *i e the influence,* against the rulers *i e the authority* of this darkness *that opposes us,* against the spiritual things *i e effects* of the wickedness of the heavenly,

13. on account of this, take up the whole armour of the God, in order that ye should have been able to have stood in the day that is evil, even all things *that God appoints* having done to have stood.

14. Therefore stand, having girt your loin, with

645. *To enable you.* Donnegan does not expressly give this Translation, but I think he sanctions it.

truth, and having on the breastplate of the justification *I preach,*

15. and having shod the feet, with a preparation after the gospel of the peace *I teach,*

16. above all, having taken the shield of the faith *I enjoin,* by which, ye shall be able all the darts of the wicked having been fiery to have quenched,

17. then take the helmet[498] of the salvation *promised to you,* and the sword of the Spirit, which[647] *the* word of *the* God[322,2] is,

18. in all prayer[333] and supplication, praying at every[333] time appointed *for prayer,* in spirit, even with respect to it, abstaining from sleep in all perseverance[333] and supplication, for all the saints *requiring your prayers,*

19. and for me, in order that utterance should have been given[648] to me, in opening of my mouth, with boldness, to have made known the mystery,

647. *The word of God.* Literally, *The particular word spoken by God,* hence the Omission of the Article before each of the words. See Rule 101.

648. *That utterance should have been given.* The Literal Sense would imply, *That their prayers were necessary for St. Paul's effecting the end;* hence &c., 321.

20. for which, I perform the office of an ambassador in bond, in order that it I should have spoken freely, as it is fit for me to have spoken.

21. Now in order that ye should know, even ye, the things that exist concerning me, how I *require all things to have made known unto you,* Tychicus, the beloved brother and faithful minister in Jehovah *is,*

22. whom I have sent to you, for it this thing *i e object,* in order that ye should know the things that exist concerning us, and so should comfort your hearts,

23. peace *be* to the brethren, and love, according to faith, from God, father and Lord of Jesus Christ,

24. *this is* the grace that is to all that love our Lord Jesus Christ, in sincerity.

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

EPISTLE OF PAUL THE APOSTLE

TO PHILIPPIANS.

CHAPTER I.

1. Paul and Timotheus, servants of Christ even
491 491
Jesus to all the saints that are in the Dispensation
of Jesus that are at Philippi, together with bishops
650
and ministers,

2. grace to you and peace, from God, a father of
490
us, and Lord of Jesus Christ,

333
3. I thank my God, upon every remembrance of
650,1
you.

650. See Matt. 2-16.

650,1. *Stop.* The Sense here is not, *Always when remembering you in praying &c.*, which is the Literal Sense; but, *I thank God whenever I remember you; always praying for you all with joy;* hence the *Major Stop.* See Rule 184.

4. Always in every prayer[333] of me, for you all, with joy, making[651] the prayer,

5. Because of your fellowship in the gospel, from the first day, until the now,

6. having been trusting to it this thing, that he that begun for you a good[333] work *such as fellowship,* will bring to perfection *the work* until *the* day of Christ[497,2] even Jesus.[491]

7. Inasmuch as it exists meet for me this to think concerning you all, for the *result,* me to have[652] in the heart[652,1] you. Inasmuch as in my bonds, and in the defence and confirmation of the gospel, partakers with me of the grace all you existing.

8. For my witness the God *is,* how I long after all you, in relation to bowels *i e kind feelings* after Christ even Jesus,

9. even this thing I pray for, in order that your love yet more and more should increase with knowledge and all judgment,[333]

651. *Making the prayer.* Literally, *Creating it;* whereas &c., *Offering it;* hence &c., 321.

652. *Me to have.* Literally, *Me in particular;* whereas &c., *That any one may have;* hence &c., 321.

652,1. *Stop.* The Sense here is not, *To have you in my heart even in my bonds,* which is the Literal Sense; but, *To have you in my heart, inasmuch as in my bonds &c. you all with me are partakers &c.;* hence the *Major Stop.* See Rule 184.

653

10. to the end that you may approve the things that are more excellent, in order that sincere and without offence ye should be at *the* day of Christ,
322,2

653,2

11. having been filled with fruit for justification, that is by means of Jesus Christ, to *i e consistent with* glory and praise of God.

654

12. Now I wish you to understand brethren, that the things that exist *i e happen* to me. Rather *happen* unto furtherance of the gospel,
654,1

13. it has fallen out that my bonds appear, for Christ, to have been in all the palace, and all other *places,*

14. even the many of the brethren in Jehovah, having been waxing confident by my bonds more to sustain without fear the word of God to speak,

15. some indeed even, of strife and envy. But some also, of good will, proclaim the Christ,
655

653. *To the end that ye may approve.* Literally implies, *That their approbation in all things must necessarily be correct;* whereas &c., *That their approbation as far as it is consistant with their position, should be so;* hence the *Peculiar Government.* See Rule 380.

654. *I wish you to understand.* Literally, *I desire you to know;* whereas &c., *I wish it to be known;* hence &c., 321.

654,1. *Stop.* The Sense here is not, *Actually increase its power,* which is the Literal Sense; but, *Make men more regard it;* hence the *Major Stop.* See Rule 184.

655. *Proclaim the Christ.* Literally, *Proclaim God's having*

16. those indeed that[656] have known through love, that for defence of the gospel, I am appointed.

17. Now those that are of contention proclaim Christ[655] not sincerely, supposing affliction to raise up in my bonds.

18. But how, seeing every way[333], whether in pretence or in truth, Christ is proclaimed[657], and in this, I do rejoice, and truly will be glad.

19. Even I have perceived, that this shall turn out[658] to me *i e to the cause I advocate*, at *the time of* salvation[659], with respect to *increase of* your[660] prayer, and

promised such a messenger; whereas &c., *They proclaim him that is the Christ;* hence &c., 321.

656. *Those indeed that have known through love.* Literally implies; *That love was the active agent of instructing them;* whereas &c., *That love is a passive means of their making a right use of God's instruction;* hence &c., 321.

657. *Christ is proclaimed.* Literally, *To be a promised blessing;* whereas &c., *Jesus is proclaimed to be the Christ;* hence &c., 322,1.

658. *Shall turn out to me.* Literally, *To me personally;* whereas &c., *To the cause I advocate;* hence &c., 321.

659. *At the time of salvation.* How Christ being proclaimed by others, whether in pretence or truth, can turn out to the Apostle's salvation, which is the Sense of the received Translation, I will leave others to explain; in like manner, the justification of the Translation, *my salvation.*

660. *With respect to your prayer.* Observe it is not, *The prayers of you*, which it should have been, to accord with the Sense of the received Translation; and observe further, the word *your* is *Disarranged*, in order to shew, See Rule 321, that no particular prayer is referred to, which is the Literal Sense of these words; I conclude therefore that the Sense intended to be conveyed is, *With respect to increase of the prayer i e the asking of you.*

expenditure *i e exercise* of the spirit after Jesus Christ,

20. *I say, I have perceived,* by my earnest expectation and hope, that in nothing, I shall be ashamed, but in all boldness[333], as always so now Christ shall be magnified in my body, whether in life *prolonged,* or in death *incurred in his service.*

21. For Christ is to me[660,1] the *object* to live, and gain is to me[660,1] the *object* to have died.

22. Now if it was to me the *object* to live in *the* flesh, this *the object I pursue* a fruit after labour[660,1] *is* to me, so which I shall choose, I wot not.

23. For I am in a straight betwixt the two, having the desire[661], to the end that I should have departed with Christ to exist. Indeed far better much[662].

660,1. *For Christ is to me the object to live.* Literally, *This is the object that does influence me;* whereas &c., *This is the object that should influence me;* hence &c., 321.

661. *Having the desire.* This is a very interesting passage to a critic. *Having a desire,* does not mark its intensity,—it may be so slight, as barely to have existence. *Having the desire.* Literally implies, *A superiority in intensity to every other;* hence the *Disarrangement.* See Rule 321; since the Apostle's superior desire, was submission to the Divine appointments. I conceive the Sense that the Apostle intends to express is, *As regards my own personal desire, it is to depart, and with Jesus to be.*

662. *Far better much.* Literally, *Without any limitation;* in which case the Divine appointment would be censured; but &c. restricted, *To the Apostle's personal enjoyment;* hence &c., 321.

24. Nevertheless it is to me the *object* to have abode in the flesh, more needful, on account of you,

25. and this having moved *me,* I have perceived *it to be better,* that I shall persist and continue with you all, in your furtherance[663] and joy from the faith,

26. in order that your rejoicing[664] should be more abundant in the Dispensation[491] of Jesus, through me, by means of the my[224] coming again, to you[664,1].

27. Only worthily of the gospel of the Christ, converse, in order that whether having come and seen you, or being absent, I should hear the things that exist in you, *viz.,* that ye stand fast, with one spirit[333], one mind[333], striving together in the faith of the gospel,

28. and so not being terrified in any thing, by the adversaries *to it,* which a demonstration[664,2] of ruin[322,2] is to

663. *Furtherance of you.* Literally implies, *Certainty in effecting that end;* whereas &c., *Certainty as to fitness for effecting that end;* hence &c., 321.

664. *Your rejoicing should be more abundant.* Literally, *Necessarily should be so;* whereas &c., *Might reasonably be expected to be so;* hence &c., 322,1.

664,1. *Stop.* The Sense here is not, *Nothing else regard,* which is the Literal Sense; but, *Do not disregard this whatever else you do disregard;* hence the *Major Stop.* See Rule 184.

664,2. *Which a demonstration of ruin is to them.* Literally, *To them in particular;* whereas &c., *To all so acting;* hence &c., 321.

them. Even of your deliverance, and this *a demonstration* from God *is*,

29. for it was given[665] *i e appointed* to you the *opposition* that is on account of Christ, not only the *opposition* that is against him, *in order* to *prove that you* believe, but also the *opposition* that is on account of him, *in order* to *prove that you can* suffer *for him*,

30. *I say appointed to you, all* having[666] the[333] same conflict, a like thing, behold in me, as now ye hear by me.

Chapter II.

1. Now if any consolation *exists* in Christ, if any comfort from love, if any fellowship of spirit,[492] if any bowels *i e compassions* and mercies,

2. fulfil my[667] joy *i e attain the joy I have*, in order that the same thing ye purpose, having[668] the same love, agreeing in sentiment, the one *object* projecting,

665. *It was given to you.* Literally, *To you personally;* whereas &c., *To Christians;* hence &c., 321.

666. *Having the same conflict.* Literally, *You having;* whereas &c., *All having;* hence &c., 321.

667. *My joy.* Literally, *That joy which belongs to me;* whereas &c., *The joy I have attained;* hence &c., 321.

3. nothing, after strife. Or not after vain glory, but esteeming in *i e through* the lowliness of mind[669] *proper to Christians* others that do excell themselves.

4. Not the things of *i e beneficial to* themselves each regarding, but also the things of *i e beneficial to* others every *man regarding,*

5. this, esteem after us, which *is* also *esteemed* after the Dispensation[491] of Jesus,

6. who, in form of a God, being *in heaven,* he esteemed[670] not robbery the *act* to exist like a God *on earth,*

7. nevertheless he made of no reputation[671] himself,[671] having taken a form of a servant, in likeness of men, having made himself,

8. and having been found with[672] an appearance *of a man,* as a man he humbled himself, obedient having made himself unto death. Even death of cross,

669. *Esteeming in the lowliness of mind &c.* Literally, *Without any exception;* whereas &c., *As a general principle of action;* hence &c., 321.

670. *He esteemed not robbery.* Literally, *He did not object to rob;* whereas &c., *He did not consider it robbery to act like God;* hence &c., 321.

671. *He made himself of no reputation.* Literally, *He Literally did what is stated;* whereas &c., *He did so as regards worldly honor;* hence &c., 321.

672. *And having been found with an appearance.* Literally,

674
9. wherefore verily the God highly exalted him,
675
and gave him the name that is above every name,
333
10. in order that in the name of Jesus, every knee
498
should have bowed, *every knee* of *men now in* heaven,
and of *men now on* earth, and of *men now* under earth
i e in the grave,
333 498
11. and every tongue should have confessed, that
675,1
a Lord Jesus Christ *is,* unto *obtaining of* glory from
God, father,
497.2
12. wherefore my beloved. Just as always ye
676
obeyed *me* not in my presence only, but now more by

Because found with an appearance, he so acted; whereas &c. a mere statement of a fact; *He made himself in the likeness of man, he was found in the appearance of a man, and as a man he humbled himself &c.;* hence &c., 321.

673. *Obedient having made himself.* Literally, *Obedient unto death;* whereas &c., *Obedient even in incurring death;* hence &c., 321.

674. *The God highly exalted him.* Literally, *He did so absolutely;* whereas &c. I conceive, *He did so in relation to man's knowledge;* hence &c., 321.

675. *Given him the name that is above every name.* Literally this must be, *Above Almighty God;* but we find Restriction expressed, and hence we must conclude that the name given is above every name that He was able to give who said, *But my name I will never give to another;* hence &c., 321.

675,1. *That a Lord Jesus Christ is.* The Context here shows, that the word Lord is not here used as a *Distinctive Personal Appellation,* but as an Appellation of Class, Character &c., and in relation to such, Holy Scripture says our Blessed Lord is, *A Lord,* Ephes. 5-23, *A Head of the Church,* and Ephes. 2-20, *A chief corner stone of the foundation of the Apostles and Prophets.* These are the declarations of Holy Scripture, but not of Modern Divines.

676. See Matt. 576.

much *i e by a great measure* in my absence, *yea just as always ye obeyed* with fear and trembling, finish the salvation[677] of yourselves[678].

13. For a God it is, that worketh for you both the *possibility* to desire, and the *possibility* to effect from the pleasure *to be derived therefrom,*

14. all things, do without murmurings and disputings,

15. in order that blameless[678,1] and harmless ye should have been children of God without rebuke, midst of a crooked and perverse nation, among whom, as lights ye shine in *the* world[678,2],

16. retaining *the* promise[679] *i e assurance* concerning life, for a boast in me, until day of Christ, that not in vain, I ran *a Christian course,* or in vain, laboured *for others salvation,*

677. *Finish the salvation.* Literally, *Terminate the act;* whereas &c., *Continue to secure it to the end;* hence &c., 321.

678. *The salvation of yourselves.* Literally, *The salvation belonging to or effected by you;* whereas &c., *The salvation offered to you;* hence &c., 321.

678,1. *In order that blameless and harmless ye should have been.* Literally, *In the manner in which ye have effected;* whereas &c., *In relation to that which ye desire to effect;* hence &c., 321.

678,2. *As lights ye shine in the world.* Literally, *Ye are regarded as such;* whereas &c., *Ye are in reality such;* hence &c., 321.

679. *Retaining promise concerning life.* Literally, *Doing so for*

17. for if indeed I am offered for the sacrifice even in *the* public ministry of your faith, I joy and rejoice with you all.

18. For the same thing also ye, joy and rejoice with me.

19. Now I trust in [490] Lord of Jesus Timotheus shortly to have sent to you, in order that even I should be bold *in my declarations concerning you,* having knowledge of the things that exist in you.

20. For I have [680] *knowledge of* no one *with you that is* like minded *i e that believes in Christ,* who sincerely will care for the [681] things that exist in you.

21. For the whole [681,1] seek the things of themselves not the things of Christ [491] even Jesus.

22. But ye know the [682] proof of him, that as a child

the object stated; whereas &c., *Choosing what is stated, in preference to any other thing as a subject of boast;* hence &c., 321.

680. *I have no one like minded.* Literally, *I know of no one like minded;* whereas &c. as expressed in the Paraphrase; hence &c., 321.

681. *Will care for the things that exist in you.* Literally, *Who sincerely care for anything you possess;* whereas &c., *Who sincerely care as to what things exist in you;* hence &c., 321.

681,1. *The whole seek the things of themselves.* Literally, *They seek the things which they themselves realize, which things if in Christ, they rightly seek;* whereas &c., *They seek the things which gratify the nature of themselves;* hence &c., 321.

682. *Ye know the proof of him.* Literally, *Ye perceive the proof;* whereas &c., *That which proves the fact is that of which ye have knowledge;* hence &c., 321.

683
is with a father, with me, he served in the gospel.

23. And so indeed I hope 684 this *description of man* to have sent, that probably I should have turned my sight from the things that exist by me immediately *in you.*

24. Verily I have trusted in Jehovah, that even he speedily shall come.

25. Nevertheless necessary I thought Epaphroditus the brother, and companion in labour, and my fellow soldier. But your 685 messenger, and an executor of my 686 business to have sent to you.

26. Truly longing he was existing after you all, and so being overcome with fatigue *he was,* whereby *it was* ye heard *i e were informed,* that he was sick.

27. For indeed he was sick, very near to death,

683. *As a child with a father.* Literally, *As respects motive of action;* whereas &c., *As regards the simplicity of obedience;* hence &c., 321.

684. *I hope this.* Literally, *This particular man;* whereas &c., *A man of this description or character;* hence &c., 321.

685. *Your messenger.* Literally, *To some one;* whereas &c., *A messenger to you;* hence &c., 321.

686. *Stop.* The Sense here is not, *I have sent to you, since i e because he was longing,* which is the Literal Sense; but as in the Paraphrase; hence the *Major Stop.* See Rule 184.

687
but the God had mercy on him. And not on him
only, but also on me, in order that I should not have
688
had sorrow upon sorrow.

28. Therefore more carefully I sent him, in order
688,1
that having seen him. Again ye should have joy,
and I less sorrowful should exist.

29. Therefore receive him, in Jehovah, with all
333 689
gladness, and hold the such like *persons* estimable,

30. because on account of the work of Christ,
near to death, he was, having disregarded the human
690
life, in order that he should have supplied your de-
691
ficiency of the public ministry by me,

687. *The God had mercy on him.* Literally, *Saved his soul;* whereas &c., *Delivered him from his suffering;* hence &c., 322,1.

688. *Should not have had sorrow upon sorrow.* The Literal Sense is not here restricted to, *In order that my sorrow should not be increased by the affliction caused by his loss;* which is the Sense intended to be conveyed; hence &c., 321.

688,1. *Stop.* The Sense here is not, *That their joy had been absolutely destroyed,* which is the Literal Sense; but, *That their joy in relation to him had been so;* hence the *Major Stop.* See Rule 184.

689. *Hold the such like persons estimable.* Literally, *Esteem them personally;* whereas &c., *Esteem their conduct in that particular;* hence &c., 321.

690. *Your deficiency.* Literally, *A defect for which they were responsible;* whereas &c., *A supply which they had not received;* hence &c., 321.

691. *The public ministry by me.* Literally, *That which I did was defective;* whereas &c., *That which you required from me was not fully supplied;* hence &c., 321.

Chapter III.

1. the *thing* remaining *is*, my brethren, rejoice in Jehovah *for me* the same things to have written *i e commanded* you, not idle in me indeed[692] *it is*. As safe *it is* for you,[692]

2. beware of the shameless, beware of the evil workers, beware of the cutting *i e being circumcised.*

3. For we the circumcision[322,2] are, that serve in a spirit[693] *accepted* of God, even exulting in the Dispensation of Jesus, and not in flesh, having confidence,

4. although I having confidence even in flesh, if any other thinketh[694] to have confidence in flesh, I more,

5. circumcision eighth day, of stock of Israel, of tribe of Benjamin, an Hebrew, of Hebrews, as to law, a Pharisee,

6. as to zeal, persecuting the church, as to justification that is by law, blameless having been,[695]

692. *Not idle in me.* Literally, *It will not prove to be so;* whereas &c., *They are not so to regard it;* hence &c., 321. In like manner, *But safe for you.*

693. *That serve in spirit God.* Literally, *That actually do so;* whereas &c., *That seek to do so;* hence &c., 321.

694. *If any other thinketh.* Literally, *If any one claims;* whereas &c., *If any one can justly claim;* hence &c., 321.

695. *Having been blameless.* Literally, *Having never trans-*

7. but what things *i e what external positions* [322,2] were to me [665] a gain *in respect of justification,* these things have been pointed out, by means of the Christ, a loss.

8. Therefore assuredly indeed even I point out all things *i e all external positions* a loss to exist, by means of the excellency of the knowledge by the Christ, *even* Jesus [490] my Lord, on account of whom, the all things *referred to* I was deprived of *in relation to justification,* even I point out dung *to be in relation to the same,* in order that I should have won [696] Christ,

9. and been found in him. (Not holding my justification *to be* that that is by law, but that that is by means of faith after Christ, the justification [697] by God on account of the faith,)

10. in respect of that I should have acknowledged [698]

gressed it; whereas &c., *Having not so transgressed as to be blameable in respect of it;* hence &c., 321.

696. *I should have won Christ.* Literally, *I should effect it;* whereas &c., *Christ should be appointed to me;* hence &c., 321.

697. *The justification by God.* Literally, *The justification he has executed;* whereas &c., *The method of justification that he appoints;* hence &c., 321.

698. *In respect of that I should have acknowledged him.* Literally, *With the single view to what is here specified;* whereas &c., *Has reference to that which is connected with, and results from,*

him, and the power of his resurrection, and a fellowship of sufferings after him, being conformable *if required* to his death,

11. if by any means I should have[699] come to a conclusion as to the resurrection that is of the dead,

12. not that at present I did attain *i e secure it,* or at present have been made perfect *so that I cannot lose it.* But I pursue earnestly, if even I should have attained, to what indeed, I was attained by Christ,

13. brethren, I count[700] not myself to have attained.

14. But one thing, forgetting[700,1] the indeed behind[701] things. And earnestly pressing after the things before, as to a goal, I press after the prize of the high calling of the God in the Dispensation[491] of Jesus.

the matters specified; hence the *Peculiar Government.* See Rule 381.

699. *Come to a conclusion.* To express the Sense of the Received Translation, the Article ought to have been omitted before the words *Resurrection,* and, *Dead.* See 1 Cor. xv. 13.

700. *I count not myself.* Literally, *To have attained acceptance of God;* whereas &c. has relation to, *Perfection;* hence &c., 321.

700,1. *Forgetting the indeed behind.* Literally, *Doing what is stated;* whereas &c., *Doing so as respects its effect on their conduct in the matter referred to in the Context;* hence &c., 321.

701. *And earnestly pressing after the things before.* Literally, *Pressing after future glory;* whereas &c., *Earnestly striving to do all things so as to secure the attainment of the things before;* hence &c., 321.

15. Therefore as many as full grown *are,* this thing we should remember; and if any thing differently *should be regarded,* remember, even this thing the God shall *hereafter* reveal to you.[702] [497,5]

16. Nevertheless until which *revelation,* we *each* attained to the it to walk in order,

17. joint imitators with me, be, brethren, and mark those that so walk *for esteem.*[497,2] Seeing ye have us a pattern *for so doing.*

18. (For many[702,1] walk, whom oft times I told you of. And now even weeping, I declare the enemies of the cross of the Christ,

19. of whom the end destruction *is,* of whom the God the belly *is,* and the glory, in the shame of them that mind the earthly[702,2] things *is i e the earthly external positions specified.)*

20. For our[703] community in *the* heavens begins to

702. *Shall reveal to you.* Literally, *To you personally here;* whereas &c., *To man hereafter;* hence &c., 321.

702,1. *For many walk.* Literally, *However estimated;* whereas &c., *Estimated as respects the matter treated of;* hence &c., 322,1.

702,2. *That mind the earthly things.* Literally, *That have any regard for them;* whereas &c., *That make them the especial subject of regard;* hence &c., 321.

703. *Our community in the heavens.* Literally, *Something that does exist;* whereas &c., *Something that will exist;* hence &c., 321.

exist, out of which *place*, even we earnestly expect[704] a Saviour, a Lord,[490] *even* Jesus Christ,

21. who shall change the body of our humiliation, conformable to the body of his glory, after the working, in respect of that he might be able[381] even to have subdued in him the all things *that exist therein*,

Chapter IV.

1. wherefore my brethren, dearly beloved and longed for, my joy and crown.[497,1] So persevere[491] in Jehovah, my dearly beloved,

2. I beseech[705] Euodias, and I beseech[705] Syntyche[491 497,5] the same thing to remember in Jehovah.

3. Verily I entreat even thee, true yoke fellow, help them *i e the women*, which, in the gospel, laboured with me, with also Clement and with my[706] other fellow

704. *We earnestly expect a Saviour.* Literally, *Him who will necessarily save;* whereas &c., *Him who is able to save, on our submission to him;* hence &c., 321. Let this be noted, the Article is not expressed either before *Saviour* or *Lord.*

705. *I beseech Euodias and Syntyche.* I think it probable, that the Literal Sense, to an extent, implies a necessity for the Apostle's desire, namely, that he had knowledge or suspicion of some negligence on the part of Euodias, and that the *Irregular Arrangement* is employed, to shew, that he had no knowledge or suspicion of negligence. See Rule 321.

706. *My other fellow labourers.* Literally, *Whose names are in the book of life*, as distinguished from those fellow labourers, *whose names are not there;* hence &c., 321.

labourers, of whom the names *are* in *the* book of life,

4. rejoice in Jehovah always[706,2]. Again I will announce, rejoice,

5. your moderation, be known to all[333] men, the Lord near *is*,

6. be solicitous[707] for nothing, but in every *recurrence* to the prayer and the supplication *for wants*, with thanksgiving, your requests, be made known to the God,

7. and the peace of the God, that passeth all understanding[707,1], shall keep your hearts, and your minds, in the Dispensation of Jesus,

8. the remaining thing *is*, brethren, whatsoever things true[322,2] are, whatsoever things honest *are*, whatsoever things just *are*, whatsoever things pure *are*, whatsoever things lovely *are*, whatsoever things of

706,2. *Stop.* The Sense here is not, *Rejoice always, and then rejoice again, as such is impossible;* but, *I say rejoice always, I repeat it, rejoice;* hence the *Major Stop.* See Rule 184.

707. *Be solicitous for nothing.* Literally, *Have no concern;* whereas &c., *Regard no external circumstance as necessary for you;* hence &c., 321. See 1 Cor. vii. 32.

707,1. *That passeth all understanding.* Hence, Literally, *The Peace of God is not to be understood;* whereas &c. *Metaphorical, It exceeds that which the understanding authorizes us to anticipate;* hence &c., 321.

good report *are,* if any virtue and if any praise *exists in them,* these things, account,

9. which things verily ye learned, and received, and heard, and saw through me, these things, do, and the God of the peace[322,2] *resulting from doing them* shall be with you.

10. Verily I rejoiced in Jehovah greatly, that now at last it flourished again that that is on the part of me to care for, concerning which indeed, ye were caring. But ye were lacking an opportunity,

11. not that in respect of *the removal of* want, I speak. For I received instruction by what *means,* content *with God's appointment*[322,2] I am to exist.

12. I have experienced both to be brought low, I have experienced also to abound, in each, and in all, I have been instructed both to be full and to be hungry *with contentment in this respect,* both to abound and to suffer need,

13. all things I am able to do *with contentment* in him that makes strong me *by such instruction.*[497.5]

14. Notwithstanding well ye did, having participated in my affliction.[711]

711. *In my affliction or suffering.* Literally, *Actual personal*

15. Now ye have known, even ye Philippians *have,* that in beginning of the gospel, when I departed from Macedonia, not even[712] one church participated *with me in the furtherance of the gospel,* by promise of giving and receiving *i e collecting,* except ye only,

16. assuredly even in Thessalonica, both once and again, unto the necessity *referred to,* ye sent[713] to me,

17. not that I earnestly desire the gift, *i e the thing given,* but I earnestly desire the fruit that abounds in a report of you.

18. For I obtain all things, and abound, I have been filled, having received from Epaphroditus the things that are from you, an odour of a sweet smell, a sacrifice acceptable, pleasing to the God.

19. So my[714] God shall fulfil each[333] want of you, by his riches in glory, in the Dispensation of Jesus.

ain, or absolute personal privation; whereas &c., *My regret for that others suffered;* hence &c., 321.

712. *Not even one Church participated with me.* Literally, *No Church as I did participated in promise of giving &c.;* whereas &c., *No Church to me made a promise of participating, as to giving &c.;* hence &c., 321.

713. *Ye sent to me.* Literally, *For me personally;* whereas &c., *For the object that I advocate;* hence &c., 321.

714. *Verily my God shall fulfil.* Literally, *Personally do it;* whereas &c., *Cause it to be done;* hence &c., 322,1.

715

20. So then the glory *of it be* to our God and fathe
497,8
unto the evers of the evers. Amen,

333 491

21. salute every holy *one,* in the Dispensation
716
Jesus, the brethren with me salute you,
333

22. all the saints salute you. But especially thos
that are of the Cæsar's household,

23. the grace of the Lord Jesus Christ *be* with a
of you.

715. *So then the glory exists.* Literally, *It is so caused;* when as &c., *Man is able to discern that it is so, and consequently so t ascribe it;* hence &c., 321.

716. *Brethren with me.* Literally, *With me at the time I a writing to you;* whereas &c., *With me in the part of the country i which I am;* hence &c., 321.

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

EPISTLE OF PAUL THE APOSTLE TO COLOSSIANS.

CHAPTER I.

1. Paul an apostle of Christ even[491] Jesus, with desire[717] *i e approbation* of God,

2. and Timotheus the brother to them that are in Colosse holy and faithful brethren in Christ *i e in Christianity,* grace to you and peace, from God our Father,

3. we give thanks to the God father of our Lord Jesus always, for you, praying,

4. having heard of your faith in the Dispensation[491] of Jesus, and the love, for all the saints,

5. *we give thanks* for the hope that is laid up for

717. *With desire.* See Ephes. i. 1.

you, in the heavens, which ye heard before through the word of the truth of the gospel that is in the possession of you.[497,2]

6. As also of all the world, it exists bringing forth fruit and being increased.[497,2] As also among you, from which day, ye heard of and acknowledged the grace of the God, in truth.[497,2]

7. As ye learned of Epaphras our beloved fellow[718,1] servant, who faithful[322,2] is concerning us,

8. a minister of the Christ that even declared to us your[719] love, in spirit,

9. on account of this, even we, from which day, we heard, cease not for you, praying, in order that ye should have been filled with the knowledge of his will,

10. with all spiritual[333] wisdom and understanding, to have walked worthily of the Lord, unto all[333] pleasing, in every[333] good work, being fruitful and increasing in the knowledge of the God,

718,1. *The beloved fellow servant.* Literally, *One who as a fellow servant was beloved;* whereas &c., *One who was beloved and was a fellow servant;* hence &c., 321.

719. *Your love.* Literally, *Love particular to them;* whereas &c., *The extent of love they exhibited;* hence &c., 321.

11. in every[333] power *exercised by man,* being strengthened by *the remembrance of* the dominion of his glory, unto all patience[333] and long suffering,

12. with joy, giving thanks also to the father that called and qualified you, for the portion of the inheritance of the saints *in this world,* by the light of *i e by the knowledge he has vouchsafed,*

13. who delivered us, out of the power of the darkness *i e the ignorance in which we were,* and translated into the kingdom of the son that is loved of him,

14. in whom we have the redemption, that is the forgiving of the sins *that exclude man from the kingdom,*

15. *the son* who *in the kingdom* a likeness[322,2] of the God[719,1] that is invisible is, a first born *in it* of all of creation,

16. for in him, the all things[720] *in the kingdom* were

719,1. *A firstborn in it of all of creation.* Christ was *The firstborn* of all creation, but He was only *A firstborn* in the kingdom referred to; since his birth in the kingdom was not a real birth similar to Man's, but was only such in appearance for man's instruction and indescribable comfort; hence the Omission of the Article before the word *firstborn.* See Rule 101.

720. *The all things.* Except to express *Restriction,* why is the Article expressed. See Rule 341.

721
created in the heavens and in the earth, the visible and the invisible things, whether thrones, or dominions, or principalities, or powers, the all things 720 *in it*, by means of him, and with reference to him, have 722 been created,

17. and he exists before all things *created*, and 720 the all things *in the kingdom*, in him, 722 have existence,

18. and so he 322,2 the head of the body that is the Church is, who 322,2 the beginning, 722,1 the first-born from the dead is, 500 in order that it should *be known to* have existed to all, he *i e his* being first,

19. for in him, it was thought well all the fulness *of the kingdom* to have sojourned,

20. and so by means of him *in Baptism*, to have 722,2 reconciled anew the 720 all things *in it*, to him, *he* having

721. *Were created.* See Note to Rule 322. If not in him *Primarily*, then is there a sufficient cause for, and explanation of, the *Peculiar Government* here. See Rule 382.

722. *Have been created.* See Note 721. *And with reference to him they have been created.* If not *Exclusively* to him, the *Peculiar Form of Government* should be employed. See Rule 382.

722,1. *A firstborn from the dead.* Observe the accuracy of the Apostle's expression. Our Blessed Lord himself declares, *That Abraham, Isaac, and Jacob had risen from the dead before him*, and hence he could not be styled, *The firstborn*, but only, *A firstborn*, and this is the Apostle's language.

722,2. *To have reconciled anew the all things.* Let this be noted, that the Apostle here does not say, *To have Reconciled the all things*, but, *To have Reconciled them anew*, Christ having previously in one sense Reconciled them, in *having made peace for them by the*

made peace by means of the blood of his cross, with respect to it *i e the kingdom,* whether the things *they are* that are on earth, or the things that are in the heavens,

21. even having made peace with respect to your once existing *as men* having been alienated, yea enemies to the understanding *of man,* by the works that are wicked *i e by idolatry.*

722,2

22. But now ye should have been reconciled anew *in baptism* in the body of his *i e in which he had* flesh, on account of the death *you must incur,* to have displayed you *to man as a body* holy, and unblameable, and unreproveable, in his sight,

23. if indeed ye continue in the faith, having been grounded and settled, and not having been moved away from the hope of the glad tiding, which ye

blood of the cross; hence I judge, the new or second Reconciliation is that which man partakes of *in the kind of body in which our Blessed Lord had flesh,* See Verse 22, a Reconciliation alone enjoyed, and in all cases secured in Baptism. The first act done by Christ, the Apostle terms, *Making peace by the blood of the cross,* which although made for all men, would not Reconcile any except those that rightly accept it: and so the blood of Christ does not Literally Reconcile, it only is a means of obtaining Reconciliation; and hence the Apostle does not here style what Christ obtains by his blood *Reconciliation.* The second act in relation to Christ, Baptism, the Apostle himself terms *Reconciliation;* since every Baptized Person obtains the *Reconciliation* that that act is designed to secure.

heard of him that was proclaimed to all[333] creation that is under the heaven, of which I[322,2] Paul a minister became.[722,3]

24. Now I rejoice in the sufferings for you, and I fill up in return the wants *in knowledge* of *i e respecting* the sufferings of the Christ in my flesh, for his body, which the church[322,2] is,

25. of which I[322.2] a minister became, in the dispensation of the God that was given to me, for you, to have made full the word of the God,

26. *that is* the mystery that has been hid from the ages *past,* and from the generations *present.* But now it was made manifest to his saints,

27. to whom[722,4] the God desired to have made known, what the riches of the glory of this mystery toward the Gentiles *is,* which Christ[322,2] is, to you, the hope of the glory *of the mystery,*

28. whom we preach, warning all[722,5] men, and teach-

722,3. *Stop.* The Sense here is not, *For the present only I rejoice*, which is the Literal Sense; but, *My joy has commenced;* hence the *Major Stop.* See Rule 184.

722,4. *To whom the God desired.* Literally, *Personally wished to effect. This desire would include all men;* whereas &c., *To whom the God judged it desirable to unfold;* hence &c., 321.

722,5. *Warning all men.* Literally, *Without any exception;* whereas &c., *Restricted to all that is taught by me;* hence &c., 321.

722,4 333
ing all men, in all wisdom, in order that we should
722,4
have presented all men perfect, in Christ,

29. in which, indeed I am wearied, striving in the working of him that worketh by me, in power *i e in a convincing manner.*

CHAPTER II.

722,6
1. Now I desire you to have known what great conflict, I have for you, and those that are in Laodicea, and as many as saw not my face, in flesh,

2. in order that their hearts should have been comforted, having been knit together by love, even through 333 all abundance of the full assurance of the knowledge *possessed by them,* with respect to knowledge of the mystery of the God, concerning Christ,

333 322,2
3. in whom, all the treasures of the wisdom and of knowledge *respecting it* hid are,

723
4. this I say, in order that no one should beguile you, with an enticing word.

724
5. For though indeed I am absent in the flesh,

722,6. *What great conflict.* Literally, *The extent of the quality of the conflict;* whereas &c., *That the conflict was great;* hence &c., 321.

723. *Beguile you.* Literally, *You personally;* whereas &c., *Beguile any believers;* hence &c., 321.

724. *Absent in the flesh.* Literally denotes, *Death;* whereas &c., *Not dwelling together;* hence &c., 321.

yet in the spirit, with you, I exist, rejoicing and beholding your[725] order, and the stedfastness of your[726] faith in Christ.

6. Therefore as ye received the Christ, even Jesus the Lord, in him, walk,

7. having been rooted, and being built up in him, and established in the faith.[497,2] As ye were taught, abounding in it, with thanksgiving,

8. see. Not any one shall[322,2] have you *as Christians*, that ensnares *men* by means of the philosophy and vain[333] deceit after the tradition of the men that are after the rudiments of the world, and not after Christ,

9. for in him, all the fulness of the Godhead *or knowledge of God* pertaining to the body *i e to man* dwells,

10. and ye exist in him, having *therein* been made complete, which *completeness* the head of all authority[322,2] and power[333] is,

725. *Your order.* I think it probable, that the Literal Sense would be, *The order established by you;* whereas &c., *The order with which you practise obedience;* hence &c., 321.

726. *Your faith in Christ.* Literally, *Their particular belief in Christ personally;* whereas &c., *Their belief in the Dispensation which Christ instituted;* hence &c., 321.

11. in which also, ye were circumcised with a circumcision made without hands, as to the changing of the body of the flesh *in the grave,* in the circumcision of the Christ,

12. *ye in acknowledgment of the death of the body* having been buried with him, in the baptism, in which also, ye *in acknowledgment of the resurrection from the body* were raised, through the faith of *i e concerning* the working of the God that raised up him, from the dead,
500

13. *I say ye were raised,* even ye dead being in the trespasses even in the uncircumcision of your flesh, he quickened us, with him, *he* having forgiven us all the trespasses *therein,*

14. *he* having blotted out the hand writing concerning us *in circumcision* in the ordinances, which was against us, even it he has lifted up out of the way, *he* having nailed it to the cross *of the Christ,*
727,1

15. *he* having stripped off the authorities and the powers *of ordinances,* even he made an example in public, *he* having triumphed over them *as necessary to justification,* by him *i e Christ.*

727,1. *Having blotted out the writing concerning us.* Literally,

16. Therefore not any one, judge[728] you *not to be saints,* with respect to meat, or with respect to drink, or with respect to observance of a holy day, or of the first day of the month, or of Sabbaths,[729]

17. what thing *i e any such thing as* a shadow of the things that are about to come exists.[322,2] And the body of the Christ *is,*

Us Christians; whereas &c., *Us who were under circumcision;* hence &c., 321.

728. *Judge you.* Literally, *Guilty in no respect;* whereas &c. restricted, *To the particular referred to in the Context;* hence &c., 321.

729. *Or of Sabbaths.* This passage of Holy Scripture is advanced in defence of the non-observance of the Seventh Day, in respect of which it appears to have been overlooked, that this passage in no way justifies such non-observance, but only authorizes a disregard of censure on account of that estimation of *any Sabbaths,* which a Christian may feel accords with God's appointment. If at the time of St Paul's writing this record, the Colossian Church was disturbed with dissensions respecting the necessity of observing the Peculiar and Extra Sabbaths of the Jews, such as the two Sabbaths of the Passover, the Sabbath of the First Fruits &c. he would write quite correctly to those Christians, and without any ambiguity, that they were not to regard those who condemned them on account of their observing or not observing Sabbaths, without in so doing, in any manner having reference to their duty in relation to the observance or non-observance of *The Seventh day Sabbath;* inasmuch as no question had arisen in that Church in relation to that day, and did exist in relation to the observance of the other Sabbaths; hence it followed, that his observations could alone have relation to those Peculiar or Extra Sabbaths, respecting which they were disturbed. Before therefore this passage can be advanced as any justification for Christians not observing the *Seventh day as a Sabbath,* it must be proved, that when St. Paul wrote this record, the necessity of observing the *Seventh day* was denied, a fact which all Revelation and Tradition contradicts; See Lardner Vol. 4, p. 215. who considers that till after the third century, the *Seventh Day* was observed as a *Sabbath* by all Christians.

18. *let* no one, defraud of a[723] prize you, willing for humility even worship of the messengers *sent to you*, what things he hath seen, intruding vainly, being puffed up by the mind of his flesh,

19. and not retaining the head, of which, all the body, by means of the joints and hands, being abundantly supplied and united, it groweth the growth of the God,

20. if ye died with Christ, because of the rudiments of the world *being unable to deliver you*, why as though living by *the* world, are ye subject to ordinances.

21. [Thou shouldst not have touched, neither shouldst have tasted, neither shouldst have handled,]

22. which things[322,2] all are[382] for destruction in *i e beyond* the using, according to the precepts and doctrines of the men *that enforce them*,

23. which things having[322,2] a rumour indeed of wisdom are, in superogatory worship and humility in neglecting of body, *but* not in any honor, for satisfaction of the flesh.

Chapter III.

1. Therefore if ye were raised with the Christ, the

things above, seek, where the Christ exists at *the* right hand of the God, sitting,

2. the *things* above, set your affections on. Not the *things* that are on the earth.

3. For ye died, and your *knowledge concerning* life
732 732,1
has been hid, with the Christ, by the God.

4. When the Christ should have 733 appeared, 497,4 our life then and ye, with him, shall appear in glory.

5. Therefore mortify the members that exist 733,1 for the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and the covetousness, which
322.2
idolatry is,

6. on account of which things, the wrath of the God comes,

7. after which things indeed, ye walked once, when ye were living to these *members*.

732. *Your life has been hid.* Literally, *What is stated;* whereas &c., *Your knowledge concerning it has been;* hence &c., 322,1.

732,1. *Stop.* The Sense here is not, *After his appearance has been completed,* which is the Literal Sense; but, *At the time of his appearing;* hence the *Major Stop.* See Rule 184.

733. *When the Christ should have appeared.* Literally, *This he had already done;* whereas &c., *Has reference to his second appearance;* hence &c., 322,1.

733,1. *Therefore mortify your members that exist for the earth.* According to the Received Translation, the words, *On the earth,* are useless, till it can be shewn, what members man can mortify that are not on the earth. Why do we not read in verse 1, *Set your affections that are on the earth on things above &c.*

8. Also now put off, even ye, the all things *following,* anger, wrath, malice, blasphemy, filthy communication, out of your mouth.

9. Lie not unto one another, having stripped off the old man *i e Dispensation,* with his actions *i e with its atonements,*

10. and having put on the new, that is renewed as to knowledge *of good and evil,* after a likeness of him that created him.[733,2]

11. Where *i e in which state* there is not Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond, free, but the all things *distinguishing,* even in all, Christ *is.*

12. Therefore put on, as elect of the God, holy, beloved, bowels *i e feelings* of mercies, kindness, humbleness of mind, meekness, long suffering,

13. forbearing one another, even forgiving in ourselves, if any one, against any one, should have a cause of complaint.[497,2] As even the Lord[734] forgave you.[497,1] So also ye.

733,2. *Stop.* The Sense here is not, *Created him where there is &c.,* which is the Literal Sense; but, *Created him. We having put on the new state, where there is &c.;* hence the *Major Stop.* See Rule 184.

734. *Even the Christ forgave.* If Christ without limitation did

14. And *in addition* to all[333] these things, put on the love, which a bond of the perfection[322,2] *that we seek* is,

15. and the peace after the Christ, *let it* act as president of the Grecian games in your hearts, on account of which indeed, ye were called into a body, and thankful, be,

16. the word of the Christ, *let it* dwell in you richly, in all[333] wisdom, teaching and admonishing one another in psalms, hymns, spiritual songs, on account of the grace *vouchsafed to you,* celebrating in song from your hearts to the God,

17. even every thing whatsoever ye shall effect in word or in deed, all things *I mean,* under *i e relating to* name of Lord of Jesus, *ye shall effect,* giving thanks to the God *the* father, for it,

18. the women *among you,* be subject to the men, so that it *i e the subjection* has regard to Jehovah's *requirements,*[734,1]

what is here stated, I know of no reason for the *Disarrangement.* See Rule 322,1.

734,1. *To God's requirements.* Literally, *To God personally;* whereas &c. as in the Paraphrase; hence the Omission of the Article. See Rule 101.

19. the men *among you,* love the women, and be not bitter against them,

20. the children *among you,* obey the parents *among you,* in all things. For this thing acceptable exists in Jehovah,

21. the fathers *among you.* Provoke not your children, in order that they should not be discouraged,

22. the servants *among you,* obey in all things the masters[735] after *the* flesh. Not with eye service, as men pleasers, but in singleness of heart, being afraid of the Lord's *tribunal,*

23. whatsoever ye should do, through affection, effect, as to the Lord not to men,

24. having known that *it is* of Jehovah, ye shall receive the reward of the inheritance, serve[736] the Lord Christ.

25. Assuredly he that does evil shall receive, what he did evil, as no respect of persons exists,

735. *The masters after the flesh.* Literally, *Those that excel in human things;* whereas &c., *Those that in this world have control;* hence &c., 321.

736. *Ye serve.* Literally, This Sentence would be an explanation of that which immediately precedes it; whereas it is an Injunction; hence &c., 321.

Chapter IV.

1. the masters *among you,* perform the just and
[737]
the equal to the servants, having known, that also ye
have a master, in heaven,

2. persevere in the petition *that you may so act,*
[738]
watching *yourselves* as to its *performance,* with
thankfulness,

3. praying moreover also for us, in order that the
[739]
God should have opened to us a door of the utterance
that fits us to have preached the mystery of the God,
on account of whom indeed, I have been burdened,

4. in order that I should have made manifest it,
as it is fit for me to have preached,

5. in wisdom, walk towards the *i e those that are*
[740]
without, redeeming the time *that you spend with*
them,

6. your speech always, through salt *or imperishable*

737. *Perform the just and the equal.* Literally, *Divide your property with them;* whereas &c., *Administer justly and equally to them the rights of their position;* hence &c., 321.

738. *Persevere in the petition.* Literally, *Never cease to urge it;* whereas &c., *Cease not at seasons to urge it;* hence &c., 321.

739. *The God should have opened.* Literally, *He should visibly personally do it;* whereas &c., *He should cause it to be done;* hence &c., 322,1.

740. *Redeeming the time.* Literally, *Bringing affairs back to their former state;* whereas &c., *Not losing the time;* hence &c., 321.

grace, having been fitted to be regarded.[741] *As to* how it is fit for you *i e a Christian* every one to have answered,

7. the all things[742] concerning me, Tychicus the beloved brother and faithful minister[723] and fellow servant in Jehovah shall declare to you,

8. whom I sent to you, for it this thing, in order that ye should have known the things that are of you *sought*, and so should have comforted your hearts,

9. with Onesimus the faithful and beloved brother, who exists *one* of you, they shall make[742,1] known all things to you the *i e that are* here,

10. Aristarchus my fellow prisoner[742,2] salutes you, also Marcus the sister's son of Barnabas, concerning whom, ye received precepts, if he should have come to you, receive him,

741. *Stop.* The Sense here is not, *What exact words are to be spoken*, which is the Literal Sense; but, *In what spirit a Christian ought to answer;* hence the *Major Stop.* See Rule 184.

742. *The all things concerning me.* Literally, *All things without limitation;* whereas &c., *All things expedient for you to know;* hence &c., 321.

742,1. *They shall make known all things to you.* Literally, *Without any exception;* whereas &c., *All desirable things;* hence &c., 321.

742,2. See 1 Cor. xvi. 18.

11. also Jesus that is called Justus, that exist of circumcision, these only fellow workers, in the kingdom of the God, who a comfort[743] were to me,

12. Epaphras[742,2] that is the servant[744] of Christ[491] even Jesus with respect to you[744,1] salutes you. *He* always contending earnestly for you, in the prayers, in order that *among the* perfect[744,2] ye should have been placed, and *men* having been filled with every desire[333] of the God.

13. For I bear witness to him, that he hath great[333] zeal, for you, and those that are in Laodicea, and those that are in Hierapolis,

14. Luke the physician that is beloved[742,2] and Demas salutes you,

15. salute[745] the brethren in Laodicea, and Nymphas, and the church[746] after her house,

743. *Who a comfort were to me.* Literally, *Who afforded me any degree of comfort;* whereas &c., *Whose entire work was productive of comfort to me;* hence &c., 321.

744. *The servant of Christ with respect to you.* Literally, *All Christians are such;* whereas &c., *He was a servant or minister to them in an especial manner*; hence &c., 321.

744,1. *Stop.* The Sense here is not, *That he is the servant of Christ because he always contends &c.*, which is the Literal Sense; but, *He is the servant of Christ, and always contends &c.;* hence the *Major Stop.* See Rule 184.

744,2. *In order that perfect ye should have stood.* Literally, *Absolutely such;* whereas &c., *Be accepted as such;* hence &c., 321.

745. *Salute the brethren in Laodicea.* Literally, *Do what is stated;* whereas &c., *A mode of expressing affectionate recollection of them;* hence &c., 321.

16. and when it *the church* should have been recognized by you, effect, in order that also in the church[746,1] of Laodiceans, it should have been recognized, and the *church* that is of Laodicea, *effect,* in order that also ye should have recognized,

17. and say to Archippus, take heed to the ministry, which thou received in Jehovah, in order that thou should[747] fulfil it,

18. the salutation in the my hand of Paul, remember *in excuse of the writing* my[748] bonds, the grace that exists to you *to perform.*

746. *The Church after his house.* Literally, *The Church which followed the instruction that was originated by his house;* whereas &c. I consider, *The Church which the influence and means of his house established and upheld;* hence &c., 321.

746,1. *In the church of Laodiceans.* Literally, *Exclusively of such persons;* whereas &c., *The church so commonly designated;* hence &c., 321.

747. *Fulfil it.* Literally, *Complete it;* whereas &c., *Fully perform your duty in relation to it;* hence &c., 321.

748. *My bonds.* Literally, *The chains that are my property;* whereas &c., *Remember how I am bound;* hence &c., 321.

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

FIRST EPISTLE OF PAUL THE APOSTLE

TO THESSALONIANS.

CHAPTER 1.

1. Paul, and Silvanus, and Timotheus to the church[749] of Thessalonians in God, father[750] and Lord of Jesus, through Christ, grace to you and peace,

2. we give thanks to the God always, on account of all, making mention[751] of you, in our prayers.[751,1]

749. *The Church of Thessalonians.* Observe it is not, *The Church of the Thessalonians.* See Page 33. *Revealed History of Man.*

750. *In God, Father and Lord of Jesus, through Christ.* The distinction here is between *The Church of God through Christ*, and *The Church of God through Moses.* See my Tract on Κυριος.

751. *Making mention of you.* See Rule 321. The object of the *Disarrangement* is to shew, that the Sense here intended to be conveyed is to this effect, *When making mention of you.*

751,1. *Stop.* The Sense here is not, *Making mention of you in our prayers because continually remembering*, which is the Literal

3. Continually *i e ever* remembering the operation
752
of your faith, and the labour of your love, and the
patience of your hope concerning our Lord Jesus
Christ, in the sight of our God and father,

4. having seen, brethren, [*ye* having been 752,1 loved
in God] your election,

5. for our gospel 753 came not to you, with a promise
of future blessings only, but also with power *i e Divine*
confirmation, and with a spirit holy *i e freed from*
guilt, even with much assurance.[497,2] As ye have known,
such *Dispensers* we were among you, with respect
to you,

6. and ye followers with us were even of the Lord,
having received the word *dispensed to you,* in much
affliction, with joy even after a spirit *that is* holy,

Sense; but, *We give thanks, because continually remembering &c.;* hence the *Major Stop.* See Rule 184.

752. *The action of your faith.* Literally, *The work effected by your faith;* whereas &c., *The manner in which your faith works;* hence &c., 321.

752,1. *Having been beloved in God.* To express this Sense, the Article should be Omitted before the word God, it not being the Literal Sense, See Rule 101. To express the Sense in the Authorized Version, the Article ought to have been expressed before the word God, that being the Literal Sense, its not being so, proves that the Sense of the Authorized Translation is incorrect.

753. *For our gospel came not to you.* Literally, *This represents that which the Gospel had actually effected among them;* whereas &c. has relation to, *That which it had power to effect among them;* hence &c., 322,1.

7. insomuch as to have made you an example to
333
all that believe in the Macedonia, and in the Achaia
referred to.

8. For from you, the word of the Lord has been sounded out not only, in the Macedonia and Achaia *referred to,* but in
333
every place, your faith that has relation to the God has spread abroad, so that it is not necessary to have you to speak any thing.

9. For they *being so effected,* as touching you, shew
333
what manner of approach, we had with respect to you, even how ye turned to the God, from the idols *ye were serving,* to serve a God living and true,

10. and to wait for his son, from the heavens,
500
whom he raised from the dead, Jesus, he that delivers us, from the wrath that comes.

CHAPTER II.

1. Therefore ye yourselves have knowledge, brethren, our approach that was to you, that not vain *i e without concern* it has been,

2. for having suffered before, and having been
497,2
shamefully entreated. As ye have known at Philippi, we were bold in our God to have spoken to you the
753,1
gospel of the God, with much contention.

3. For our exhortation, *was* not proceeding from deceit, nor from uncleanness, nor in guile,

4. but as we have been allowed of the God to have been entrusted with the gospel[497,1]. Even so we speak, not as pleasing[754] men, but God that trieth our hearts.

5. For not even once with a word of flattery, we were existed *i e sustained*[497,2]. As ye have known, nor even with a pretext after covetousness, God a witness *is*,

6. nor seeking of men glory, neither of you, or of others, being able in respect of authority to have been *seeking it*, as apostles[755] of Christ,

7. but babes[753,1] we were making[756] in midst of you, as when a nurse would cherish her children[497,1].

8. So being affectionately desirous of you, we are

753,1. *With much contention.* The Apostle is here speaking of that which redounds to his glory, I conceive therefore he uses the *Irregular Arrangement* as a modest mode of stating the difficulties he had contended against. See Rule 321.

754. *Pleasing men.* Literally, *Never so acting;* whereas &c., *Not making such the object of action;* hence &c., 321.

755. *Apostles of Christ.* Literally, *In the proper discharge of the Apostolic duties;* whereas &c., *That in the abuse of the Apostolic authority, they might have so acted;* hence &c., 321.

756. *As ever a nurse &c. Her children.* Literally, *Absolutely her own;* whereas &c., *The children under her care;* hence &c., 321. The Nominative is *Disarranged,* See Rule 321, To show that the reference is not to a person actually bearing the name of *Nurse,* but to a Mother or any other person who acts with the kindness and attention proper to a Nurse.

willing to have imparted to you not only the gospel
757
of the God, but also our own lives, because dear ye
757,1
were to us.

9. For ye remember, brethren, our labour and travel by night and day, labouring to the not to have burdened any one of you, we preached unto you the gospel of the God,

10. ye witnesses *are*, also the God, that holily,
758
and justly, and unblameably, we behaved to you that
759
believe.

11. As indeed ye have known that each one of you, as a father his own children, *we were* admonishing you, and exhorting, and testifying,

12. to the end that ye should walk worthily of the
380
760
God that called you, into his own kingdom and glory,

757. *Our own lives.* The Sense here intended to be conveyed is, *To have sacrificed our lives for your benefit*, which not being the Literal Sense, hence &c., 321.

757,1. *Because dear ye were to us.* Literally, *Because we love you personally;* whereas &c., *Because your conduct is justly esteemed by us;* hence &c., 321.

758. *We behaved to you that believe.* Literally, *We actually so acted;* whereas &c., *We were instructed and strove so to act;* hence &c., 321.

759. *Stop.* The Sense here is not, *We behave to you that believe after the pattern that ye know*, which is the Literal Sense; but, *We behave to you unblameably, a fact which indeed ye know;* hence the *Major Stop.* See Rule 184.

760. *Into his own kingdom.* Literally, *This is in heaven;* whereas the kingdom here referred to, *Is on earth;* hence &c., 321.

13. and on account of this also, we give thanks to the God without ceasing, that having received a precept by hearing, from us of the God, ye received not *it as* a precept of men, but as truly it exists a precept of God, who also effectually worketh for you that believe.

14. For ye followers became, brethren, of the Churches of the God that exist in the Judea *referred to,* in the Dispensation of Jesus, for the same things ye suffered, even ye, of the own countrymen.[497,2]

15. Even as also they, of the Jews that killed even[761] the Lord Jesus, and the prophets,[761] and that have persecuted us, and that please[761,1] not God,[761] [333]

16. and contrary to all men's *laws,* that forbid us to the Gentiles to have spoken, in order that they should have been saved with respect to that they should have[380] completion at all times. But the wrath hath come unexpectedly on them, at last.

761. *Of the Jews that killed &c.* Literally, *That personally did so;* whereas &c., *Of the nation of them that killed &c.;* hence &c., 321.

761,1. *And that please not God.* See 761 for the *Disarrangement* of the *Verb.* The Negative employed, shows that the reference is not to perfect obedience, but to such as man is able to yield. The Omission of the Article before the word *God,* shows that the reference is not to God's personal feelings of approbation, which is

17. And we, brethren, having been taken from you, for a limited time, in presence not in heart.[762] More abundantly endeavoured your face to have seen with great desire,[323]

18. wherefore we were desiring to have come to you, I indeed Paul *was* both once and again, but the Satan[762,1] hindered us.

19. For who *is* our hope,[763] or joy, or crown of rejoicing, verily is it not even ye, in the presence of our Lord Jesus, at his coming[764] *are*.

20. For ye our[322,2] glory and joy are,

Chapter III.

1. because no longer sustaining *such hindrances*, we thought it good to have been left at Athens,

2. alone even we sent Timotheus our brother and fellow labourer, in the gospel of the Christ, to the

the Literal Sense; but to that which he has appointed for man's observance for the attainment of his approbation. See Rule 101.

762. *Stop.* The Sense here is not, *That what is stated was an absolutely necessary consequence*, which is the Literal Sense; but, *That it is a natural consequence;* hence the *Major Stop.* See Rule 184.

762,1. *But the Satan hindered us.* Literally, *Actually personally did what is stated;* whereas &c., *Was the cause of what is stated befalling us;* hence &c., 321.

763. *Our hope.* Literally, *Our entire hope;* whereas &c. restricted to that to which the Context has reference; hence &c., 321.

764. *At his coming.* Literally, *At the time when he comes;* whereas &c., *At the time when he has come;* hence &c., 321.

765
end that you should have support and comfort concerning your faith,

3. in the *i e that* no one *is* to be moved by these afflictions. For ye ourselves have known, that unto this, we are appointed.

4. For even when with you, we existed, we were 497,2
telling you, that we are about to be afflicted. As indeed it came to pass,

5. and ye have knowledge by means of this, even I no longer sustaining *such hindrances* sent to the end
380 765,1 497,1
that I should have known your faith. Lest the
762,1
tempter tempted you, and in vain, our labour should have been.

6. But recently Timotheus having come unto us, from you, and brought good tidings to us of your faith and love, and that ye have good remembrance 765,2
of us always, desiring us to have beheld. As indeed we desire to have beheld you,

765. *To the end that &c.* See 380. For the Translation *You should have support*, I have no direct authority. *You yourselves should have comfort.* Had the Pronoun not been employed to express *yourselves*, I do not see why it was expressed; as if it was Omitted, the Translation would then have been, *That you should have support and comfort.*

765,1. *Your faith.* Literally, *That which you exhibit;* whereas &c., *That which you accept;* hence &c., 321.

765,2. *Stop.* The Sense here is not, *In the same manner*, which

7. on account of this, we were comforted, brethren, through you, in all our distress and affliction, by means[766] of your faith,

8. that now we have life, if ye should stand fast in Jehovah.

9. Because we are able some[767] thanks to the God to have rendered on account of us, for all the joy, which we joy through[749,5] you, before our God night and day.

10. Beyond all *this*, praying to the end that we should[380] have beheld your[768] face, and have[380] adjusted the deficiences of your faith.

11. And *that* he[769] our God and father and our Lord Jesus, may have[380] directed our way, to you.

is the Literal Sense; but, *After a like extent;* hence the *Major Stop.* See Rule 184.

766. *By means of your faith.* Literally, *By means of what their faith effected for him;* whereas &c., *By means of what their faith permitted to be effected;* hence &c., 321.

767. *Because we are able thanks to have offered.* I conceive that the Literal Sense here is the Indefinite Sense, to this effect, *Because it is possible for us a thanks to have offered,* and that the Sense intended to be conveyed is, The Definite Sense, to the effect stated in the Paraphrase; hence &c., 321.

768. *Your face.* The Sense intended to be conveyed is, *That we should behold you;* hence &c., 321.

769. *And that He our God and Father and our Lord Jesus Christ.* It does not appear to me to admit of doubt, that the Infinitive, *May have directed,* is governed by the word *Praying* in verse 10, and that the words preceding it in verse 11, are introduced only to point out the change of Actor; thus verse 10, *We should have beheld your face and adjusted &c., and that our God may have*

12. And *that* the[769] Lord, may have[380] made[770] you to increase and abound in the love, for one another and for all[765,1]. As even we *have* for you,

13. to the end[380] that your hearts[770] should have stood firm without blame as to holiness, before our God and father, at the coming of our Lord Jesus, with all his saints,

Chapter IV.

1. the remaining thing, brethren, *is, that* we beseech you and entreat by *the* Lord of Jesus, in order that as ye received from us, the how it is fit for you to walk and to please God. As indeed even ye do walk, in order that ye should abound more.

2. For ye have known what commandments, we gave to you, by means of the Lord Jesus.

3. And this a desire of the[322,2] God is, your sanctification, to keep at a distance you, from the fornication *that excludes,*

directed our way to you. In like manner in verse 12, *That the Lord.*

770. *May have made you.* Literally, *You in particular;* whereas &c. *General, All who are so circumstanced;* hence &c. 321.

4. to have been knowing each of you, his own
772
vessel to possess in sanctification and honor.

5. Not in lust of concupiscence[765,1]. Just as indeed the Gentiles that have not known the God,

6. to have been knowing the not to go beyond or to defraud in the matter his brother, because an avenger Jehovah *is* for all these things[497,2]. As indeed we forwarned you and testified.

7. For the God called[772,1] not us, unto uncleanness, but unto holiness.

8. Therefore indeed he that despiseth, he despiseth[773] not man but the God that gives his Spirit that is Holy, unto you.

9. But as touching the brotherly love *I enjoin*, we were having[774] no need to write to you. For ye yourselves instructed by God exist, with respect to that ye should[380] love one another.

772. *His own vessel.* Literally, *Something belonging to his entire self;* whereas &c., *That which is a part of himself;* hence &c., 321.

772,1. *The God called not us.* Literally, *Us in particular;* whereas &c. General, *Anyone;* hence &c., 321.

773. *He despiseth not man.* The Sense here intended to be conveyed is, *That the despising of the messenger is not that which is to be regarded, but the despising the authority entrusted to the messenger;* hence &c., 321.

774. *Ye have no need.* Literally, *Ye do not require me to write;*

10. And indeed ye do it, even to all the brethren that are in all the Macedonia *referred to.* But we beseech you, brethren, to increase more,

11. and to study to be quiet, and to do the *i e that which is* one's[224] own things, even to work with your hands.[497,2] As we commanded[775] you,

12. in order that ye should walk honestly towards the *i e them that are* without, and should have lack[776] of nothing.

13. Now we would not wish you to be ignorant, brethren, concerning those that have been asleep *i e concerning holy departed ancestors,* in order that ye should not be sorry.[497,2] As indeed the others that have not hope *that they are not perished are sorrowing.*

14. For if we believe, that Jesus[777] died and rose again,[497,1] even the God indeed shall bring with him those that were asleep by means of the Jesus[778] *not having come.*

whereas &c., *Ye possess every information that I can write to you about;* hence &c., 321.

775. *As we commanded you.* Literally, *You in particular;* whereas &c., *As we commanded all, and so you among them;* hence &c., 321.

776. *Should have lack of nothing.* This is to be restricted, *Nothing that God sees it good for each man to have;* hence &c., 321.

777. *That Jesus died.* Literally, *That Jesus was annihilated;* whereas &c., *Submitted to temporal death;* hence &c., 322,1.

15. For this we say[779] to you by command of Jehovah, that we that have life that are left alive at the coming of the Jesus, should not have prevented those *of the living* that were asleep *at his coming, from participating in the blesings that he brings,*

16. for he the Lord, with a shout, with a voice of an archangel, and with a trump[101] of God, shall descend from heaven, and the dead on account of Christ i e *those that remain dead on account of Christ's not having come,* shall rise[505,1] first.

17. Then we that have life that are left alive.[779,1] Together with them, shall be caught up into *the*[101] clouds, to meet the Lord, in *the*[101] air, and then always with Jehovah, we shall be,

18. wherefore comfort one another, with these words.

Chapter V.

1. But concerning the times and the seasons,

778. *That were asleep by means of the Jesus.* Literally, *That died on account of the belief in Jesus;* whereas &c., *That by means of Jesus not having come, had had no promises entitling them to a resurrection;* hence &c., 321.

779. *We say to you.* Literally, *To you in particular;* whereas &c. *General, To all, and so to you;* hence &c., 321.

779,1. *Stop.* The Sense here is not, *That are left alive together*

brethren, ye have[780] no need to you *any thing* to be written.[780,1]

2. For ye yourselves perfectly have known, that *the* day of Jehovah, as a thief, at night, so cometh.[497,1]

3. And *that* when they should say, peace and safety.[497,4] Then unexpected, destruction[781] cometh upon them.[765,1] As the travail[782] that seizes in womb, and they should never have escaped.

4. But ye, brethren, exist not in darkness, in order that the day *referred to* should have[783] come to you as thieves.

with i e as well as them, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

780. *Ye have no need.* The Sense here intended to be conveyed is, *As to want of Knowledge ye have no need;* hence &c., 321.

780,1. *To be written to you.* Literally, *To you in particular;* whereas &c. *General, To any instructed as you are;* hence &c., 321.

781. *Then unexpected, destruction cometh upon them.* The Sense here is not, *An unexpected description of destruction*, which is the Literal Sense; but, *Destruction unexpected, came upon them;* hence the *Stop* after *Unexpected.* Literally, *Destruction cometh upon them in particular;* whereas &c. *General, Upon all of such a character;* hence &c., 321.

782. *Seizes in womb.* Literally, *In the place specified;* whereas &c., *It seizeth on the woman in relation thereto;* hence &c., 321.

783. *As a thief should have come to you.* The Literal Sense of this implies, *A Knowledge of the day;* whereas &c., *A state of preparation enabling them at all times to meet the day;* hence &c., 321. The word *You* is *Disarranged*, See Rule 321, in order to show, that the Sense intended to be conveyed, is not, *You that I now address*, but, *You that are Christians.*

5. For all ye[383] sons of light exist, and sons of day, we exist not *sons* of night, nor *sons* of darkness.

6. Therefore verily we should not sleep, as the other *sons do,* but we should watch and be sober.

7. For they that sleep *as the other sons sleep,* they[498] sleep *as sons* of night,[498] and they that drink, they make themselves drunk *as sons* of night.

8. But we *sons* being of *the* day,[322,2] should be sober, having put on a breast-plate of faith and love, and a helmet, a hope of salvation,

9. [for the God appointed not us, unto wrath, but unto obtaining of salvation, by means of our Lord Jesus that died for us,]

10. in order that whether we should be awake or asleep[779.1] *i e dead or alive when he comes again.* Together with him, we should have life,

11. wherefore comfort one another, yet build up for the one.[427,2] As indeed ye do.

12. Yet we beseech you, brethren, to have been knowing those that labour among you, and that are set over you, in Jehovah, and that admonish you,

13. and to esteem them very highly, in respect of

love, on account of their work, be peaceable among yourselves.

14. Nevertheless we exhort you, brethren, warn the unruly, comfort the feeble minded, support the weak, have patience with all,

15. see. No one should have rendered[785] evil for evil[785] to any one, but always pursue earnestly the good *i e what is good* both for each other[785,1] and for all *men.*

16. Evermore rejoice.

17. Incessantly pray,

18. in every *position of life,* give thanks. For this *act* God wills, in the Dispensation of Jesus, for you *Christians to do,*

19. quench not the[786] spirit *to pray,*

20. despise not prophecyings[786] *in prayer.*

21. Yet prove all things[786] *prophecied, of them* hold fast the good *thing,*

785. *No one should have rendered evil.* Literally, *This forbids our so acting, whatever our object may be;* whereas &c., *It prevents our so acting for such an object only;* hence &c., 321. In like manner, *Always pursue earnestly the good.*

785,1. *Stop.* The Sense here is not, *Have no cessation,* which is the Literal Sense; but, *Never cease at fitting times to resume;* hence the *Major Stop.* See Rule 184.

786. *Verses* 19, 20 and 21. I can perceive no sufficient reason for the *Disarrangement* in these verses, unless it be to shew, that the prepositions are restricted to the particular specified in the 17th verse. See Rule 321.

333
22. from all appearance of evil, keep at a distance.

23. Then he the God of the peace *promised to the just* may have sanctified wholly you, and so perfect
786,1
your spirit *in heaven*, and the soul, and the body *of you* without fault *on earth*, to the coming of our Lord
382
Jesus Christ, may have been kept,

24. faithful he that calleth you *is*, who also will effect,

25. brethren, pray even for us,

26. greet all brethren, with a holy kiss,

27. I bind by an oath you the Lord to have been acknowledged by reading the epistle to all the brethren,

28. the grace of our Lord Jesus Christ *be* with you.

786,1. *Your spirit.* Literally, *A something belonging to you;* whereas &c., *You in your spiritual form;* hence &c., 321.

A LITERAL TRANSLATION

OF THE

VATICAN MANUSCRIPTS

SECOND EPISTLE OF PAUL THE APOSTLE TO THESSALONIANS.

CHAPTER I.

1. Paul and Silvanus and Timotheus to the church[749]
of Thessalonians in God, (a father of us, and Lord
of Jesus,) through Christ,

2. grace to you and peace, from God, a father
and Lord of Jesus Christ,

3. we are bound[787] to thank[497,2] the God always, con-
cerning you, brethren. Seeing meet it exists, be-
cause your faith groweth exceedingly, and the love

787. *We are bound.* Literally, *We are under a specific command;* whereas &c., *It is in accordance with our duty to do it;* hence &c., 321.

of each one of all you becometh more unto one another,

4. as well as we ourselves, in you, to glory in the churches of the God, on account of your patience and faith, in all your[333] persecutions and the tribulations, by which ye are pressed,

5. [an evident proof of the righteous judgment of the God *that is to come,*] to the end that ye should[380] have been counted worthy of the kingdom of the God, for which indeed, ye suffer,

6. seeing righteous, with God it is to have recompensed to them that trouble you grievous affliction,

7. and to you that are troubled rest, with us, at the manifestation of the Lord Jesus from heaven, with his mighty angels,

8. in a flame of fire assigning vengeance to them that have not perceived God, or that do not obey the Gospel of our Lord Jesus,

9. who shall incur[789] a sentence, an eternal de-

789. *Who shall incur Sentence.* If an actual sentence is not pronounced against these transgressors, but they alone incur the result of such sentence, namely, the punishment; in that case, the *Arrangement* should be *Irregular.* See Rule 321, such Sense not being the Literal Sense.

struction, from presence of the Lord, and from the glory of his power.

10. When he should have come to have been glorified in his saints, and to have been admired in all that believed, as our testimony was believed by you, about that day,

11. with respect to which indeed, we pray always for you, in order that our God should have counted[790] you worthy of the calling, and so should have fulfilled all *that the*[333] benevolence of goodness, or *the* operation of faith *can suggest,* in power *i e in a convincing manner,*

12. that the name of our Lord Jesus should have been glorified in you, and ye, in it, on account of the grace of our God and Lord of Jesus Christ.

CHAPTER II.

1. Now we interrogate you, brethren, concerning the coming of the Lord Jesus Christ, and of our gathering[790,1] together, unto him,

790. *Should have counted you worthy.* Literally, *Meriting it;* whereas &c., *In order that our God should admit you to partake of the calling;* hence &c., 321.

790,1. *Our gathering together.* Literally, *St. Paul and those he addressed;* whereas &c., *We who are Christians;* hence &c., 321.

2. to the end that ye should[380] not have been soon shaken[380] in the mind, or be troubled, neither as to spirit *of a command,* or as to a word *spoken,* or as to a writing *given,* as from us, as that the day of the Lord hath come.

3. Not any one should have[792] deceived you, by any means, as if the falling away should not have come first, and the man of the disobedience *that causes the falling away* should have been revealed,

4. the son of the destruction that is an adversary to, and is raised over every one being called God's, or *is* venerated, so as he, in the temple of the God, to have sat down, exhibiting himself, as a God is *exhibited,*

5. do ye not remember, that when existing with you, these things I told to you,

6. and now that that retains, ye have known, to the end that he should[380] have been made manifest in his own time[793] *of power.*

792. *Should have deceived you.* Literally, *In any matter;* whereas &c. restricted to the particular referred to in the Context; hence &c., 321.

793. *In his own time.* Literally, *In the time that belongs to him;* whereas &c., *In the time that he is permitted to exercise power;* hence &c., 321.

7. For the mystery *respecting him* now works by the iniquity only *that he sanctions,* he that retains *the mystery* at present until out of midst *of it,* he should have been made *powerful,*

8. and then the wicked one shall be revealed, whom the Lord shall take away *from reverence* by the spirit of his mouth, and shall render powerless by the brightness of his coming,

9. of whom[322,2] the coming[333] is after a working after the Satan, in all power, and signs, and lying wonders,

10. and in all[333] deceitfulness of unrighteousness to those that are lost, on account of which things, they accepted[794] not[380] the love of the truth, to the end that they should have been saved,

11. so on account of this, the God[780,1] sends[380] to them strength of delusion, to the end that they should have believed the falsehood *that is propagated,*

12. in order that all should have been condemned, that have not believed the truth, but were pleased with the unrighteousness *that opposes it.*

794. *They accepted not the love of the truth.* Literally, *They claimed not to aim at so doing;* whereas &c., *They practically effected not that end;* hence &c., 321.

13. But we are bound to give thanks to the God always, on account of you, brethren, *you* having been loved of Jehovah, that the God[780,1] chose you a first fruit, in salvation, through sanctification of spirit, and belief of truth,

14. unto which, he called us, by means of our gospel, unto acquirement of glory through our Lord Jesus Christ.

15. So then brethren, stand fast, and hold the traditions, which ye were taught, whether through word, or through our epistle.

16. Even *that* he our Lord Christ even[491] Jesus, and God our father that loved us, and gave everlasting consolation and good hope, through grace,

17. to have comforted your[798] hearts, and to have established, in every[332] good work and word,

CHAPTER III.

1. the remaining thing, pray, brethren, for us, in order that the word of the Lord[799] should have free course[497,2] and be glorified. As even with you,

798. *Your hearts.* Literally, *Your's in particular;* whereas &c. *General, All Christians;* hence &c., 231.

799. *In order that the word of the Lord &c.* Literally, *As*

2. and in order that we should have been delivered
224
from the unreasonable and wicked men *that oppose*
800
the gospel. For not the faith of all *exists such op-*
position.

3. But faithful the Lord is, who *in obeying him*
322,2
will establish you *in truth,* and keep *you* from the
evil *devised by such men.*

4. So we have confidence in Jehovah, touching
you, that what things we command, even ye did and
do and will do.

5. And *that* the Lord may have directed your
801 798
hearts, into the love that is after the God, and into
the perseverance that is after the Christ.

6, Yet we command you, brethren, in *the* name of
the Lord Jesus Christ, to withdraw you, from every
333
brother disorderly walking, and not *walking* after the
tradition, which ye received from us.

7. For ye yourselves have known. That it is fit
802

necessary to the word of the Lord; whereas &c., *In order that your indifference may not induce God to withhold his blessing from his word;* hence &c., 321.

800. *Not the faith of all exists.* Literally, *God does not accept the faith of all men;* whereas &c., *The faith of all men will not resist opposition;* hence &c., 321.

801. *As the Lord may have directed &c.* Literally, *Actively do what is stated;* whereas &c. *Passive, May have given you sufficient instruction to direct;* hence &c., 321.

to follow us, for we behaved not disorderly among you,

8. neither for nought eat[210] we bread, of any one, but in labour and travel night and day, working with the *desire* not to have become chargeable to any of you,

9. *it is* not because we have not power, but in order that we should have made[799] ourselves a pattern[796] to you, to the end that we should be followed.

10. For even when we were existing with you, this thing we were commanding you, that if any one[803] desires not to work, not at all eat.

11. For we hear of some walking about among you disorderly, not at all working, even being busy bodies.

12. Now we command and[804] exhort the such like, in *the* Lord of Jesus through Christ, in order that

802. *Stop.* The Sense here is not, *That they have perceived what is stated*, which is the Literal Sense; but, *That they have a means of perceiving it;* hence the *Major Stop.* See Rule 184.

803. *If anyone desires not to work.* Literally, *At any time;* whereas &c., *Continues to do so;* hence &c., 321.

804. *Now we command and exhort &c.* Literally, *We personally command;* whereas &c., *We are instructed to command;* hence &c., 321.

with quietness, working, they should eat[805] their own[806] bread.

13. But ye, brethren, should not have desponded, benefitting *them.*

14. Now if any[803] one obey not your word, as to the epistle, mark[806,1] this *man.* Have no company with him, in order that he should have cause to be ashamed,

15. yet govern not as an enemy[807], but admonish as a brother.

16. For he the Lord of the peace *in God* may have given to you the peace that exists with respect to all *men,* in every course of life, the Lord *be* with all of you,

17. the salutation with the my hand[224] of Paul, which a token[222,2] is to[333] every epistle.[497,1] Thus I write,

18. the grace of our Lord Jesus Christ *be* with all of you.

805. *They should eat &c.* Literally, *They should eat and not waste the bread they possess;* whereas &c., *They should obtain what they eat;* hence &c., 321.

806. *Their own bread.* Literally, *The bread they make;* whereas &c., *The bread obtained by them;* hence &c., 321.

806,1. *Mark this man.* Literally, *Especially characterize him;* whereas &c., *Do not forget or pass over his transgression;* hence &c., 321.

807. *Govern not as an enemy.* Literally, *Restrain them not as an enemy does;* whereas &c., *Have not towards them the animosity that is felt towards an enemy;* hence &c., 321.

Let this be Noted, That the Greek Text followed is that of Griesbach's, in Timothy, Titus, Philemon, and from Heb. ix. 14, to the end of that Epistle.

A LITERAL TRANSLATION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1. Paul, an Apostle of Jesus Christ, by command-
ment of God our Saviour, and Lord of Jesus[809] Christ
our hope, to Timothy a legitimate[498] child, as to faith,

2. grace, mercy, *and* peace, from God our father,
and Christ, even Jesus our Lord *I send to*[497,2] *thee.*

3. As I besought thee to have remained at Ephesus,
journeying to Macedonia, in order that thou should
have charged some not to teach strange doctrine,

4. neither to give heed to fables and endless

809. *Lord of Jesus.* Griesbach rejects this, he makes it, *And Christ even Jesus*, but the Sense condemns his reading.

genealogies, such[809,1] as cause disputes more than edification[810] after God that exists in faith. *So do.*

5. For the end of the commandment[322,2] love is, out of a pure[333] heart, and of a good conscience, and of sincere faith,

6. which things some not having observed, they were turned aside to vain jangling,

7. teachers of[322,2] law desiring to exist. Not understanding, either what they say, or concerning what, they affirm.

8. Now we have known, that good the law *is*, if any one should use it[812] lawfully,

9. having known this, that law is not appointed[813] to a righteous *man*. But to *the* wicked and disobedient, ungodly and sinners, unholy and profane, murderers of fathers and murderers of mothers, manslayers,

10. whoremongers, sodomites, men-stealers, liars,

809,1. *Whatever cause disputes.* Literally, *Invariably does so;* whereas &c., *Ordinarily does so;* hence &c., 321.

810. *Edification.* Griesbach notices this; the Context appears to me to require it.

812. *Should use it lawfully.* Literally, *Should actively use;* whereas &c. *Passive, Should not abuse;* hence &c., 321.

813. *Law is not appointed to a righteous man.* The Sense here intended to be conveyed is, *The law is not appointed to restrain man from acting rightly*, which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

perjured persons, and if any other thing *there be* contrary to that that is[814] sound doctrine,

11. after the gospel of the glory of the blessed[224] God, which I was[815] entrusted with,

12. verily I have[816] thanks to him that increased me in strength in the Dispensation of Jesus by our Lord, that faithful he accounted[817] me,

13. having put into the ministry him that at first a blasphemer[322,2] was, and a persecutor, and injurious, but I was pitied, because being ignorant, I acted in unbelief.

14. But the grace of our Lord to faith and love that exists in the Dispensation of Jesus was more then sufficient *to make me believe,*

15. faithful the saying *is*, and worthy[818] of all[333] accep-

814. *Contrary to that that is sound.* Literally, *Actively opposed to it;* whereas &c. *Passive, Inconsistent with its due reception;* hence &c., 321.

815. *Which I was entrusted with.* Literally, *Which was wholly entrusted to my care;* whereas &c., *Which was entrusted to me and others;* hence &c., 321.

816. *I have thanks.* Literally, *I am thankful;* whereas &c., *I have cause of thankfulness;* hence &c., 321.

817. *He accounted me.* Literally, *He considered me to be;* whereas &c., *He treated me as being;* hence &c., 321.

818. *Worthy of all acceptation.* Literally, *It merits perfect reception;* whereas &c., *It is the duty of all to receive it;* hence &c., 321.

819
tation, that Christ even Jesus came into the world
sinners to have saved *i e on account of the salvation of*
322,2
sinners, of whom a chief I am,

16. even on account of this, I was pitied *as I was,*
in order that by me a chief, Jesus Christ should have
224
made manifest the entire long-suffering, for a pattern
for them that are about to come to believe on him,
to life eternal.

17. So honor and glory ascribe to the king of
820 809
the eternals, an immortal, invisible, only wise God,
497,8
unto the evers of the evers. Amen,

821
18. I commit the keeping of this the command-
ment *I now give* to thee, child Timothy, with those
that precede in thy prophetic functions, in order that
24
thou shouldst serve as a soldier in them the good
military service,

19. holding a faith *in them yourself,* and a good
333
conscience *as to delivering of them to others,* which

819. *Christ, even Jesus came &c.* Literally, *Actively to save them;* whereas &c. *Passive, To afford them the instruction, direction, and assurance, that would lead them to obtain salvation;* hence &c., 322,1.

820. *Honor and glory ascribe.* Literally, *Honor and glory exists to;* whereas &c. as in the Paraphrase; hence &c., 321.

821. *I commit this to thee.* Literally, *The thing specified;* whereas &c., *The knowledge respecting it;* hence &c., 321.

some having put away concerning the belief *of them*, have made shipwreck,

20. of whom Hymeneus and Alexander is, whom
[322,2]
I delivered unto the Satan, in order that they should have been taught not to blaspheme.

CHAPTER II.

1. Now I exhort first of all to make supplications, prayers, intercessions, giving of thanks, for all men,
[333]

2. for kings and all that are in authority, in order
[822]
that we should lead a quiet and peaceable life, in all
[823] [333]
godliness and honesty.

3. For this good and acceptable *is*, in the sight of God our Saviour,

4. who wills all men to have been saved, and unto
[824] [333]
a knowledge of truth, to have come.

5. *I say all.* For one God *there is*, one also mediator of God and men, *the* man Christ even Jesus,
[824,1] [824,1]

822. *That are in authority.* Literally, *That exercise any authority;* whereas &c., *That justly exercise authority;* hence &c., 321.

823. *In order that &c.* Literally, *A necessary consequence;* whereas the consequence is, *Only a probable one;* hence &c., 321.

824. *Who wills all men &c.* Literally, *What God wills must be;* but the Sense here intended to be conveyed is, *Who affords to all men the opportunity of being saved;* hence &c., 321.

824,1. *The Mediator of God and men.* The Omission of the Article here, shows that our Blessed Lord was not the only Mediator. *The Man Christ,* Had the Article been here expressed, it would

6. that gave himself a ransom, for all, the evidence *existing* in its own times,

7. unto which *evidence,* I was ordained, I a preacher and an apostle, (I speak[825] truth, I lie not,) a teacher of Gentiles, concerning faith and truth.

8. Therefore I decree to pray to God the men in every condition, lifting up holy[333] hands, without anger *on the one side,* or doubting *on the other.*[497,5]

9. In like manner also the women, in modest apparel, with shamefacedness and sobriety to adorn themselves. Not with embroidered hair, or gold, or pearls, or costly array,

10. save what is fitting to women professing godliness, in good works,

11. woman, in silence, learn with all[333] submission *to God's appointment.*

12. For I suffer not[826] a woman to instruct, or to exercise the authority of a man, but to exist in silence.

have implied an opposition to a Christ that was not a *Man.* See Rule 101.

825. *I speak truth.* The Literal Sense of this passage would have been, *I, a preacher and a minister of God speak truth;* whereas &c., *I was ordained a preacher and an apostle, in so saying, I speak truth;* hence &c., 321.

826. *I suffer not.* Literally, *I personally do not suffer;* whereas &c., *I am instructed not to suffer;* hence &c., 321.

13. For Adam[827] first was formed.[497,5] Then Eve,

14. and Adam was not[828] deceived. But the woman having been deceived, into transgression, he hath come.

15. Notwithstanding he shall be preserved as regards the procreation of children *to wrath,* if they *the children* should have continued in faith, and love, and holiness, after a sound mind,

Chapter III.

1. true the saying *is,* if any one *rightly* strives after an[829] office of a bishop, he desires[830] a good[333] work.

2. For it is fitting the office of a bishop blameless to exist, a husband[831] of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.

3. Not given to wine. Not a striker, but patient,

827. *Adam first was formed, then Eve.* The Sense of this would I conceive imply, *An exact similarity in the formation of each,* which not being the case is I conceive the occasion of the *Disarrangement* here. See Rule 322,1.

828. *And Adam was not deceived.* Literally, *Under any circumstances;* whereas &c., *By the serpent;* hence &c., 322,1.

829. *If any one strives after.* Literally, *In any manner;* whereas &c., *If any one strives after it in a manner that is acceptable;* hence &c., 321.

830. *He desires a good work.* Literally, *He desires to do work that is good;* whereas &c., *He desires a thing that is good;* hence &c., 321.

831. *A husband of one wife.* I conceive that the Literal Sense here would preclude a second marriage; hence &c., 321.

peaceable, free from covetousness for the his own house.

4. Well ruling, children having in subjection, with all gravity.

5. [For if any one of the his own house he hath not known to have governed, how shall he take care of a church of God.]

6. Not a novice, in order that not being elated, into condemnation, he should have fallen by the Devil.

7. Moreover it is fitting him also a good report to have of those that are without, in order that not into reproach, he should have fallen, verily a snare of the Devil,

8. and it is fitting ministers likewise honorable to be. Not double tongued. Not being addicted to much wine. Not greedy of filthy lucre,

831,1. *Stop.* The Sense here is not, *Free from covetousness for his own house because well ruling*, which is the Literal Sense; but, *He is free from covetousness, also he rules well, having children in subjection;* hence the *Major Stop.* See Rule 184.

832. *He hath not known to have governed.* Literally, *If any one hath been ignorant;* whereas &c., *If he hath appeared not to know;* hence &c., 321.

833. *How shall he take care.* Literally, *Almighty God takes care;* whereas &c., *How shall he admonish;* hence &c., 321.

834. *Not being addicted to much wine.* This prohibits *Every large use of wine, however much required;* whereas &c., *To prohibit all intemperate use of it;* hence &c., 321.

9. possessing the mystery of the faith, in a pure
333
conscience.

10. And also these, be proved first, afterwards act as ministers, blameless being,

11. it is fitting women *ministers* likewise honorable to be. Not slanderers, vigilant, faithful, in all things,

650,1 831
12. ministers, *shall* be, husbands of one wife, ruling
835 224
children well, and the their own houses.

13. For they that act well as ministers, acquire to
836 333
themselves a good degree, and much boldness, through faith that is after the Dispensation of Jesus.

780,1
14. These things I write to thee, (having expected to have come to thee more speedily *i e long since.)*

15. So *that* if I should delay longer, in order that thou shouldst know, how it is fitting to household of God to have behaved, which a Church of *the* 322,2
living God is, a pillar and ground of the truth,

835. *Ruling children well.* Literally, *Successful in the management of children;* whereas &c., *Instructing children correctly;* hence &c., 321.

836. *Acquire to themselves a good degree.* Literally, *Absolutely acquire;* whereas &c., *Obtained through God's mercy;* hence &c., 321.

16. and without controversy, great the[322,2] mystery of the[838] godliness is,[838,1] which was manifested to flesh, was justified by spirit *i e mental operation,* was seen by angels *teaching,* was preached to Gentiles, was believed by world *i e by man,* was taken into glory.

Chapter IV.

1. Now the spirit expressly says, that in latter[333] times, some of the faith shall apostatize, giving heed to spirits *i e mental* deceivings, and doctrines of *i e proper to* devils,

2. through hypocrisy of liars having been seared *in* the their own consciences,[224]

3. forbidding to marry, to abstain from meats,

838. *The mystery of the godliness.* Literally, *The mystery is great;* whereas &c., *That which was a mystery is great;* hence &c., 321.

838,1. *Which was manifested to flesh.* Against the Authorized Version of this passage there are many objections. Griesbach rejects the word *God,* and even admitting it to be genuine, the Translation ought then to be, *A God was manifest,* not, *in the flesh,* inasmuch as this Sense requires the expression of the Article before the word *Flesh;* In addition to which the Context precludes in my opinion, the possibility of the word *God* being genuine, since were it so, the passage would then be *Irregular,* which the Sense of the Authorized Version does not admit of its being; in addition to which, the passage would then be nonsense; thus, *Great is the mystery of the godliness God was manifested;* it also precludes in my opinion the possibility of the correctness of what Griesbach sanctions, namely, the Masculine Relative, and determines the true reading to be the Neuter Relative, thus, *Great is the mystery of the godliness which was manifested to flesh i e man.*

which the God created for being partaken of, with thanksgiving, by the faithful and *those* having knowledge of the truth,

4. for every[333] creature of God good *is*, and nothing ought to be rejected, with thanksgiving, being taken.

5. For it is sanctified by means of *the* word of God and prayer,

6. these things putting under the brethren, a good[333] minister of Jesus Christ[322,2] thou shalt be, being instructed by the words of the faith and of the good doctrine[224], which thou hast followed after.

7. Yet refuse the profane[841] and old[224] wives' fables *that are taught*. And exercise thyself, *in knowledge* unto godliness.

8. For the bodily exercise *in knowledge*, for few *things*, profitable exists. But the godliness *attained by knowledge* for all things, profitable[842] is, having a promise[843] of life that is now, and of that about to come,

841. *Refuse the profane &c.* Literally, *Refuse such as are profane;* whereas &c., *Refuse old wives' fables, all of which are profane;* hence &c., 321.

842. *Profitable is.* Literally, *Without any exception;* whereas &c., *All things to which it has relation;* hence &c., 322,1.

843. *Having a promise.* Literally, *A specific promise;* whereas &c., *A promise by implication;* hence &c., 321.

9. faithful the saying *is*, yea worthy of[818] all[333] reception.

10. For on account of this even, we labour, though we are reproached, for we have trusted in a living God, who a saviour of[322,2] all[333] men is, especially of *men* believing,

11. command these things, and teach *them*,

12. no one, despise[844] thy youth, but a pattern of[845] the faithful be, in word, in conversation, in love, in faith,[845,1] in purity.

13. Till I come, give attendance to the reading, to the exhortation, to the doctrine *of that which I now send.*

14. Neglect not the gift[846] that is to thee, which was given to thee, in the office of a prophet, by laying on of the hands of the presbytery,

844. *Despise thy youth.* Literally, *Despise thy young people, or, the young people under thy care;* whereas &c., *Despise thee on account of thy being young;* hence &c., 321.

845. *But be a pattern &c.* Literally, *An exact representative in detail for all;* whereas &c., *A representative in dispositions suited to all;* hence &c., 321.

845,1. *Stop.* The Sense here is not, *Be a pattern in word &c. Till I come,* which is the Literal Sense; but, *Be so. Till I come give diligence to the reading &c.;* hence the *Major Stop.* See Rule 184.

846. *The gift in thee.* Literally, *The exercise of a miraculous power;* whereas &c. I conceive, *To a human exercise of Ecclesiastical Government;* hence &c., 321.

15. these things, meditate upon, to these things,
exist, in order that thy profitting[780,1], apparent should be[322,2]
to all,

16. take heed to thyself, and to the doctrine *that thou teachest*, persevere in *each of* them. For this doing, verily thou shalt save[848] thyself and them that hear thee,

CHAPTER V.

1. thou shouldst not rebuke[849] an old presbyter, but entreat as a father, younger as brethren:

2. old female presbyters as mothers, younger as sisters, with all[333] purity,

3. honor widow[850] *presbyters* that exist widows.

4. Yet if any widow hath children[851] or nephews, learn first *i e before being a presbyter* the her own house to be pious, and so a recompense to bestow to

848. *Thou shalt save thyself.* Literally, *In all respects;* whereas &c., *From blame as to the discharge of the duty of thy office;* hence &c., 321.

849. *Rebuke not an old presbyter.* Literally, *In any manner;* whereas &c., *In reproving his error, ever respect his office;* hence &c., 321.

850. *Honor widows.* The Sense here intended to be conveyed is, *Do not despise them because they are widows,* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

851. *Have children or nephews.* The Sense here intended to be conveyed is, *Have children or nephews that require their attention,* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

the forefathers. For this pleasing[322,2] is, in the sight of the God.

5. For the indeed widow[852] and desolate *presbyter* hath reposed confidence in the God, and perseveres in the supplications and the prayers of night and day *i e of evening and morning.*

6. But she that liveth in pleasure, being girt *with the office of a presbyter,* hath died *to her office,*

7. so these things, give in charge, in order that blameless they should exist.

8. As if any one does not attend to the faith of their own,[853] and especially of the households, he hath been disowned *by God as his child,* and exists worse than an infidel,

9. a widow, be enrolled *as a presbyter* not under years threescore, having been a wife[831] of one man,

10. for good works, being well reported, *such as,* whether she brought up children, whether she lodged strangers, whether she washed[358] feet of saints, whether

852. *The indeed widow and desolate &c.* Literally, *All real widows so act;* whereas &c., *All widows meriting your attention so act;* hence &c., 321.

853. *If any one does not attend to the faith &c.* The Sense here intended to be conveyed is, *If he does not make it the commanding object of his attention,* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

she relieved[854] afflicted *persons*, whether she diligently followed[854] every[333] good work.

11. And so refuse[855] *to enrol* younger widows *for office of presbyter*. For when they should have rejoiced at the Christ,[856] they desire to marry,[857]

12. having condemnation *thereby*, because they cast off[858] the first[294] faith.

13. And moreover also no work they understand, visiting the houses *under their care*. So not alone *i e absolutely* no work, for *they are* even as tatlers and busy-bodies, speaking the things that are not becoming.

14. Therefore I desire younger women to marry, to bear children, to guide the house, to give[859] no occasion[333] to the adversary, in respect[860] of reviling.

854. *Whether she &c.* The three *Disarrangements* here are occasioned for the same object. *Whether she washed the saint's feet, if an opportunity required it of her, Whether she was willing and endeavoured to relieve afflicted persons; whether she diligently followed every good work that she had opportunity to follow;* these not being the Literal Senses, are the occasion of the *Disarrangements*. See Rule 321.

855. *Refuse younger widows.* The *Disarrangement* here is to mark restriction to the Context. See Rule 321.

857. *They desire to marry.* Literally, *A necessary consequence;* whereas &c., *A probable consequence;* hence &c., 321.

858. *They cast off the first faith.* Literally, *Abandon it altogether;* whereas &c., *They prefer something before it;* hence &c., 321.

859. *To give no occasion.* Had the *Arrangement* been *Regular*,

15. For already *by this means* some were turned away from *being led* again of the Satan,

16. if any faithful *man* or faithful *woman* hath *presbyter* widows, *and is able,* relieve them, and not be burdened, the church, in order that it should have relieved the indeed widows *i e the widows having no relations,*

17. presbyters that have ruled well, be counted worthy of double honor. Especially they that labour in word and doctrine.

18. For the scripture says, thou shalt not muzzle

the Sense conveyed would have been, *I desire young women to give no occasion &c.;* whereas &c., *I desire young women to marry &c. in order to give no occasion to the adversary &c;* hence &c., 321.

860. *In respect of reviling.* Literally, *To give no occasion in respect of reviling,* is, *to do evil,* for reviling, is an accusation of one that has not done evil; hence &c., 321.

860,1. *Some were turned away.* Literally, *Some who were acting as described in the preceding verse;* whereas &c., *Some of the class of those who so acted;* hence &c., 322,1.

860,2. *If any faithful man or faithful woman hath.* Literally, *Precisely what is stated;* whereas &c., *If any man or woman hath, and they wish to act faithfully;* hence &c., 322,1.

861. *In order that it should have relieved.* The Sense here intended to be conveyed is, *In order that it should have the means to relieve,* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

862. *Be counted worthy &c.* Literally, *Esteem them worthy of honor;* whereas &c., *Treat them with honor;* hence &c., 321.

862,1. *Stop.* The Sense here is not, *That there are Presbyters that do not labour in word and doctrine,* which is the Literal Sense; but it appears to me probably to be, *That those who do not labour, are these that by age or infirmity are unable to do so;* hence the *Major Stop.* See Rule 184.

863
an ox treading out corn, also, worthy the labourer
of his reward *is*,

19. against an old presbyter, receive not 864 an accu-
sation.[864,1] Except unless before two or three witnesses,[864,2]

20. rebuke in public those *presbyters* that sin
before all,[865] in order that also the rest should have[866]
fear,

12. I attest *all I have written* before the God
and Lord of Jesus Christ and of the 330 elect angels, in
order that these things thou shouldst have observed
without preference, nothing doing by partiality,

863. *Thou shalt not muzzle an ox &c.* The Sense here intended to be conveyed is, *Thou shalt not prevent an ox from feeding on the corn that he is treading out*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

864. *Receive not an accusation.* Literally, *Thou shalt hear nothing against an elder;* whereas &c., *Thou shalt not officially act on an accusation received against an elder;* hence &c., 321.

864,1. *Stop.* The Sense here is not, *Thou shalt not officially act on an accusation except thou hast two or three witnesses to thine action*, which is the Literal Sense; but, *Except thou hast the charge established to thee by two or three witnesses;* hence the *Major Stop*. See Rule 184.

864,2. *Two or three witnesses.* Literally, *The exact numbers specified;* whereas &c., *Witnesses not fewer than two or three;* hence &c., 321.

865. *Rebuke in public &c.* The Sense here intended to be conveyed is, *That so sin as to unfit them for office;* which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

866. *In order that the rest should have fear.* The Sense here intended to be conveyed is, *In order that the rest should not transgress*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

22. lay on hands suddenly[867] to no one, neither partake in other sins *in this respect,* keep thyself[868] pure *therein.*[184]

23. No longer drink water, but use a little wine,[869] on account of thy stomach[330] and thy frequent infirmities,

24. the sins of some men,[870] publicly manifest they exist, preceding with respect to judgment. But they follow after[870] with some also.[497,5]

25. Likewise also the good works, publicly manifest they exist, yet the otherwise existing, they are not able[871] to have been hid,

Chapter VI.

1. as many as exist under a yoke, *i e as are* ser-

867. *Lay on hands suddenly to no one.* The Sense here intended to be conveyed is, *Lay not on hands till you are satisfied of the fitness of the party;* which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 321.

868. *Keep thyself pure.* The Sense here is intended to be confined to the Context; *Pure from charge of evil in the particular previously stated;* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

869. *But use a little wine.* Literally, *He is to drink no water, but instead a little wine,* which not being the Sense intended to be conveyed, is the occasion of the *Disarrangement.* See Rule 321.

870. *The sins of some men.* Literally, *The whole of their sins;* whereas &c., *Some sins of some men;* hence &c., 321.

871. *They are not able to have been hid.* Literally, According to the requirements of the Context, *Hid in this world;* whereas &c. has reference to the absolute fact, *Hid, never again to be found;* hence &c., 321.

vants, count the their own masters worthy of all honor, in order that the name of the God or the doctrine *they have embraced* should not be blasphemed.

2. And they that have believing masters. Despise not *them*, because brethren they exist, but rather serve as a slave, because faithful they exist, and beloved *ones* that partake of the benefit *of their labour*, these things, teach and exhort,

3. if any one teaches otherwise, and consents not to wholesome words in the *things* of our Lord Jesus Christ, and the doctrine that is after godliness,

4. he hath been proud, nothing knowing, but doting about questions and strifes of words, of which, there cometh, envy, strife, blasphemies, evil surmisings,

872. *Count the own masters.* Literally, *One is our master, even Christ;* whereas &c., *Their masters in respect of the yoke;* hence &c., 321.

873. *Worthy of all honor.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *Their own worthy masters;* whereas &c. as in the Paraphrase; hence &c., 321.

874. *Should not be blasphemed.* Literally, *Render such an act impossible;* whereas &c., *Should not give occasion, for such an act;* hence &c., 321.

875. *That partake of the benefit.* Literally, *That divide the benefit obtained with others;* whereas &c., *That the entire benefit in each case is obtained by the master;* hence &c., 321.

875,1. *If anyone teaches.* Literally, *At any one period;* whereas &c., *If anyone continues to teach;* hence &c., 322,1.

876. *The doctrine after godliness.* Literally, *The doctrine that*

5. foolish disputings of men having[877] been corrupted in the mind, and destitute of the truth of establishing gain to exist the godliness *they seek*, withdraw from the such like.

6. For a great gain the godliness that is after contentment exists.

7. For nothing we brought into the world, evident *it is*, also, neither are we able to have carried out[210] any thing.

8. So then having food and raiment, we are sufficed[878] in these things.

9. And they that desire to be rich, fall into temptation and a snare, and many foolish and hurtful lusts, which drown the men *that seek to be rich*, in destruction and perdition.

10. For a root of all the[333] evils *here referred to* the love[322,2] of money is, which some coveting after, they were seduced from the faith, and so pierced themselves[879] through with many sorrows.

is derived from godliness; whereas &c., *The doctrine that is consistent with godliness;* hence &c., 321.

877. *Of men having been corrupted in.* I have no authority for the Translation, *Having been corrupted in,* beyond the requirements of the Context.

878. *We are sufficed.* Literally, *We have no further desire;* whereas &c., *We do not require more;* hence &c., 321.

11. But thou, O man of the God, flee these[879,1] things. And follow after righteousness, godliness, faith, love, patience, meekness,

12, fight the good fight of the faith, lay hold of the eternal life, unto which, thou wast called, and professed the good profession, before many[323] witnesses,

13. I give in charge to thee, in the sight of the God that giveth life to the all things *I enjoin,* and of Christ, even Jesus that witnessed to Pontius Pilate the good profession,

14. thee to have[880] preserved the precept *I have delivered* spotless, irreprehensible, until the appearing of our Lord Jesus Christ,

15. which *precept* will exhibit[881] *to the world* in its own time, the blessed and only Potentate, the King of the Kings, and Lord of the Lords,

16. the only having immortality, light inhabiting

879. *They pierced themselves through.* Literally, *They personally did what is stated;* whereas &c., *They incurred the consequences specified;* hence &c., 321.

879,1. *Flee these things.* Literally, *The things actually specified;* whereas &c., *The things of that description;* hence &c., 321.

880. *Thee to have preserved.* Literally, *Thee to effect the preservation;* whereas &c., *Thee to enjoin the observance of the precept;* hence &c., 321.

881. *Will exhibit.* Literally, *Will absolutely do so;* whereas &c., *Will enable man to discover;* hence &c., 321.

inaccessible *to man by reason,* which no one of[882] men saw, neither is able to have[882] seen *by unassisted reason,* to whom *be* everlasting honor and power.[497,8] Amen,

17. charge the rich in the[883] now world not to be high-minded, neither to have trusted in uncertain riches, but in the God that lives, that giveth to us all things richly, unto *promotion of our* enjoyment,

18. charge them to do good, to be rich in good works, ready to distribute to exist, willing to communicate,

19. laying up to themselves a good treasure, unto the about to come, in order that they should have laid hold of the indeed life.[884]

20. O Timothy, keep the important[885] deposit, avoiding the impious[330] foolish[330] talkings and oppositions of the falsely named knowledge,

21. which some professing concerning the faith, they erred, the grace *to keep it be* with thee.

882. *No one of men saw. Able to have seen.* Literally, *With his natural eyes;* whereas &c., *With the eyes of his mind;* hence &c., 321.

883. *Charge the rich.* Literally, *Charge the persons specified;* whereas &c., *Charge in relation to them;* hence &c., 321.

884. *Stop.* The Sense here is not, *Lay hold of the indeed life O Timothy,* which is the Literal Sense; but, *O Timothy, keep the important deposit;* hence the *Major Stop.* See Rule 184.

885. *Keep the important deposit.* Literally, *Retain it thyself;* whereas &c., *Insist upon regard for it;* hence &c., 321.

A LITERAL TRANSLATION

OF THE

SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1. Paul, an apostle of Jesus Christ, with desire
886
i e approbation of God, concerning promise of life
that is in the Dispensation of Jesus,

2. to Timothy a beloved[333] child, grace, mercy,
peace, from God, Father, and Christ even Jesus our
Lord,

3. I have[887] thanks to the God, whom I serve with
forefathers, with pure conscience,[333] that I have with-

886. *Approbation.* See Ephesians i-1.
887. *I have thanks.* The Sense here intended to be conveyed is, *I feel thankful*, which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

888 889
out ceasing the remembrance of thee in my prayers
of night and day *i e of evening and morning,*

4. greatly desiring thee to have seen, [having been
890
mindful of thy tears,] in order that I should have
891
been filled with joy,
892
5. taking a remembrance of the unfeigned faith
that existed in thee, which dwelt first in thy grand-
mother Lois, and thy mother Eunice. And I have
been persuaded that *dwells* also in thee,

6. for which cause, I remind thee to stir up the
gift of the God, which exists in thee, in the laying on
of my hands.

7. For the God[780,1] gave not to us a spirit of fear, but
of power, and of love, and of a sound mind.

888. *I have without ceasing.* The Sense here intended to be conveyed is, *I frequently have*, which not being the Literal Sense, is the cause of the *Disarrangement.* See Rule 321.

889. *The remembrance of thee.* Literally, *I have thee always in my mind;* whereas &c., *I always supplicate for thee;* hence &c., 321.

890. *Thy tears.* The Sense here intended to be conveyed is, *Thy affliction;* hence &c., 321.

891. *In order that I should have &c.* The Sense here intended to be conveyed is, *In order that I should have great joy in relation to you;* hence &c., 321.

892. *Taking a remembrance.* The Sense here intended to be conveyed is, *Not being unmindful;* hence &c., 321.

The Sentence of the Preposition, *In thee*, Literally means, *Something in thee that was particular;* whereas &c. General, *That which thou as well as other Christians exhibit;* hence &c., 321.

8. Therefore thou should not have been ashamed of the testimony of our Lord, or me his prisoner, indeed *if necessary* partake of the afflictions in the gospel,

9. by power from God that saved us, and called with a holy calling, not according to our works, but according to his own purpose[333] and grace that was given to us in the Dispensation of Jesus, before times of ages.

10. And was made manifest now by means of the manifestation of our Saviour Jesus Christ's having abolished even the death *we were under*. Even having brought to light life and immortality, by means of the gospel,

11. to which, I a preacher[892,1] and an apostle and a teacher of Gentiles was appointed,

12. for which cause *viz. my appointment* and *the duties of* these *offices*, I suffer, nevertheless I am not ashamed. For I have known, whom I have believed, and am persuaded, that able he exists my deposit to have kept until that the day,

892,1. *I a preacher &c.* Literally, *I who am a preacher was appointed;* whereas &c., *I to be a preacher was appointed;* hence &c., 321.

13. hold fast[893] pattern of sound[233] words, of which, from me, thou heardest, concerning faith and love that is in the Dispensation of Jesus,

14. keep the good[894] deposit, as to a spirit[492] holy *i e free from guilt* that dwelleth in us,

15. thou hast known this, that all that are in the Asia were turned[780.1] away from me, of whom Phygellus[322,2] Hermogenes is,

16. mercy the Lord may have granted to the house[894,1] of Onesiphorus, for oft he refreshed[895] me, and was not ashamed[896] of my chain,

17. indeed having been in Rome more earnest, he sought me and he would have found,

18. may the Lord have[210] granted to him to have found, mercy of Jehovah, in that the day, verily how many things, at Ephesus, he ministered very well, thou knowest.

893. *Hold fast pattern.* Literally, *Retain possession of it;* whereas &c., *Conform to it;* hence &c., 321.

894. *Keep the good deposit.* Literally, *Retain what thou hast;* whereas &c., *Make the good deposit thine;* hence &c., 321.

894,1. *The house of Onesiphorus.* Literally, *That which belonged to him;* whereas &c. I conceive, *A house of which he was a member;* hence &c., 321.

895. *He refreshed me.* Literally, *He personally ministered to me;* whereas &c., *The good that I heard of him made me rejoice;* hence &c., 321.

896. *Not ashamed of my chain.* The Sense here intended to be

Chapter II.

1. Therefore thou my child, be strong in the grace that is in the Dispensation of Jesus,

2. and what thou heard from me, by means of many witnesses[333], these things, commend to faithful men[333], who fit shall exist even others to have taught.

3. And thou, endure hardness, as a good soldier[333] of Jesus Christ,

4. no one warring[896,1] is entangled in the affairs[897] of the necessaries of life, in order that he should have gained[898] the affection of him that enlisted him.

5. Or if also any one should strive for masteries, he is not crowned, except lawfully he should have striven,

6. it is fit a husbandman[900] that labours first of the fruits to partake,

conveyed is, *He was not ashamed of the cause I advocate, because I was subjected to punishment;* hence &c., 321.

896,1. *No one warring is entangled.* Literally, *Under any circumstances is so;* whereas &c., *Is with advantage so;* hence &c., 322,1.

897. *In the affairs of the necessaries of life.* The Sense here intended to be conveyed is, *This ordinarily is not the chief object of his attention;* hence &c., 321.

898. *That he should have gained the affection.* The Sense here intended to be conveyed is, *That he should be able to pursue the things which will obtain the approbation;* hence &c., 321.

900. *It is fit.* The Sense here intended to be conveyed is, *That that for which a man labours, whether wages or produce, should be first partaken of by himself;* hence &c., 321.

7. consider, what I say. For the Lord may[780,1] have granted to thee an understanding, in all things,

8. remember Jesus Christ's having been raised from *the*[500] dead, *he being* of David's seed, according to my gospel,

9. on account of which *fact,* I suffer unto bonds, as an evil doer, but the word of the God[901] has not been bound by means of this,

10. I suffer[902] all things, on account of the elect, in order that also they should have[902,1] obtained *the knowledge of a* salvation that is in the Dispensation of Jesus, unto eternal glory,

11. faithful the saying *is.* That if we *i e Christ and christians* died together *i e alike,* then we shall live together *i e alike,*

12. if we, *i e Christ and christians,* persevere, then we shall reign together *i e alike,* if we deny *i e*

901. *The word of the God has not been bound.* Literally, *God's word hath not been retarded thereby;* whereas &c., *Its truth and value hath not been effected by it, otherwise than as God permitted;* hence &c., 322,1.

902. *I suffer all things.* The Sense here intended to be conveyed is, *All things of this kind;* hence &c., 321.

902,1. *In order that also they should have obtained.* Literally, *What is stated;* whereas &c., *Obtain the knowledge of it;* hence &c., 321.

practise denial, then that *person* will deny us *being his disciples,*

13. if we, *i e Christ and christians,* believe not *i e practise unbelief,* that *person* faithful abideth. So he is not able to have[904] denied himself,

14. these things, call to remembrance, charging before the Lord not to strive about words to no profit,[333] along with subversion of them that hear,

15. study thyself approved to have presented to the God, a workman not ashamed, strictly handling the word of the truth.

16. And so shun the profane[905] vain babblings. For in more *i e magnitude,* they increase ungodliness,

17. as their rehearsing as a canker[906] will have food, of whom Hymeneus[322,2] and Philetus is,

18. who, concerning the truth *taught by Christ,* erred, affirming the resurrection already to have

903. *In order that they should obtain &c.* The Sense here intended to be conveyed is as in the Paraphrase; hence &c., 321.

904. *For he is not able.* The Sense here intended to be conveyed is, *He cannot so act in accordance with his character;* hence &c., 321.

905. *Shun profane vain babblings.* Literally, *Have no connexion with them;* whereas &c., *Use thy influence to stop them;* hence &c., 321.

906. *Will have food.* The Sense here intended to be conveyed is, *Will have that which sustains them;* hence &c., 321.

passed, and so subvert the belief[907] of some *respecting it*,

19. the yet truly firm[333] foundation[908] of the God *respecting it* hath stood, having this seal, Jehovah acknowledged them that exist of it, so depart from iniquity, all that name the name of Jehovah.

20. But in a great house,[333] there exists not only gold and silver vessels, but also wood and earth, and *vessels* which indeed are for use honorable. And *vessels* which are for use dishonorable.

21. Now if any one *in Christ* should have[908,1] cleansed himself,[322,2] from these *bablings*, a vessel he shall be for uses honorable, having been set apart for pious uses, even very useful to the master, for every good[333] work having been prepared.

22. So then flee the youthful[909] lusts *that relate to them*. And follow after righteousness, faith, love,

907. *The faith of some.* Literally, *The quality in man;* whereas &c. has reference, *To a particular thing believed;* hence &c., 321.

908. *The yet truly firm foundation of the God.* Literally, *A foundation establishing the existence of God;* whereas &c., *God's foundation establishing the existence of the resurrection;* hence &c., 322,1.

909. *Flee the youthful lusts.* Literally, *Flee from where the lusts are;* whereas &c., *Avoid participation in them;* hence &c., 321.

peace, with them that are called after[910] the Lord, out of a pure[333] heart.

23. And avoid the foolish[911] and unlearned questions *connected with them,* having known, that they do gender strifes.

24. And it is not becoming[912] a servant of Jehovah to strive, but gentle to exist unto all, qualified for teaching, patient,

25. in meekness, instructing those that oppose. Lest at any time the God should have[780,1] granted to them repentance, with an acknowledgment of truth,

26. and so they should have recovered *themselves* from the snare after the devils'[913] *description, they* having been made a captive to him, in the desire[914] *of a description* after that *wicked ones desire.*

910. *With them that are called after the Lord.* See my Tract on "The authority of Scripture with respect to addressing prayer and worship to the Lord Jesus Christ."

911. *And avoid the foolish &c.* The Sense here intended to be conveyed is, *Strive to repress them;* hence &c., 321.

912. *It is not becoming &c.* The Sense here intended to be conveyed is, *That in that to which the context refers, it is not becoming &c.;* hence &c., 321.

913. *The snare after the devil.* Literally, *The devil's snare;* whereas &c., *A snare advancing his interest;* hence &c., 321.

914. *In the desire of that.* I conceive the Literal Sense would be, *By the desire of that wicked one,* which not being the Literal Sense; hence &c., 321.

CHAPTER III.

1. Now this, know that in last[333] days, perilous times shall come.

2. For the men *of those times* shall exist, lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to[915] parents, unthankful, unholy,

3. without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

4. traitors, heady, high minded, lovers of pleasures more than lovers of God,

5. having a pattern of godliness. Yet having been denied[916] the power of it, verily turn away[917] from these.

6. For of these, they exist, that creep into the houses, and lead captive silly women having been laden with sins, *they* being led away with divers lusts.[917,1]

915. *Disobedient to parents.* See Note to Rom. 1-30.

916. *Yet having been denied &c.* Literally, *God determined that they should not have it;* whereas &c., *Their conduct excluded them from it;* hence &c., 321.

917. *Turn away from these.* Literally, *From these persons;* whereas &c., *From such a description of character;* hence &c., 321.

917,1. *Stop.* The Sense here is not, *That they are always endeavouring to learn*, which is the Literal Sense; but, *That they are always requiring to learn;* hence the *Major Stop.* See Rule 184.

7. Ever learning, and never unto a knowledge of truth, being able[918] to have come.

8. Now what course *it was that* Jannes and Jambres withstood Moses.[497,1] So also these resist the truth, men having been destroyed in the mind, reprobates, concerning the faith,

9. but they shall not proceed on further. For their folly manifest[919] shall exist to all, as also the *folly* of those *men* has been.

10. Verily thou hast fully known my[920] doctrine, manner of life, purpose, faith, long-suffering, love, patience,

11. persecutions, afflictions, which came[780,1] to me, at Antioch, at Iconium, at Lystra, I did endure[922] such persecutions, but out of all, the Lord[923] delivered me.

918. *Being able to have come.* Literally, *As respects the power they possess;* whereas &c. has reference, *To the course they choose to persue;* hence &c., 321.

919. *As also the folly of those.* The *Disarrangement* here, See Rule 322,1, is intended to shew, that this is to be understood with restriction. Literally, *It was not manifest to all, but it was so clear, that with due examination, all might perceive it.*

920. *My doctrine.* The Sense here intended to be conveyed is, *The doctrine I teach;* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

922. *I did endure such persecutions.* Literally, *I endured all the persecutions reported to you;* whereas &c., *I endured persecutions of that character;* hence &c., 321.

923. *The Lord delivered me.* Literally, *He personally did it;* whereas &c., *He caused me to be delivered;* hence &c., 321.

12. Yea, and all that wish godly to live in the Dispensation of Jesus, shall be persecuted.

13. For evil[333] men[924] and seducers shall grow worse upon the worst *they have reached,* deceiving and being deceived.

14. But thou, continue in what things, thou hast learned and wast assured of, having known, from whom, thou learned,

15. and that from a child, the Holy[224] Scriptures thou hast known, that are able thee to have made wise unto salvation, by means of faith that is in the Dispensation of Jesus,

16. every[333] writing inspired by God, assuredly profitable *is,* for doctrine, for reproof, for correction, for instruction that is after righteousness,

17. in order that perfect *in knowledge,* the man of[925] the God should[322,2] be, unto every[333] good work, having been thoroughly furnished,

Chapter IV.

1. I charge earnestly before the God and Jesus

924. *For evil men and seducers shall grow worse.* Literally, *Men bearing that appellation;* whereas &c., *Men whose conduct entitle them to be so designated;* hence &c., 322,1.

925. *The man of the God.* The Sense here intended to be conveyed is, *The man that is approved of by God;* hence &c., 321.

Christ that is about to bring to judgment living and dead, also *concerning* his appearing, and his kingdom,

2. preach the word, proclaim publicly in season out of season, reprove, rebuke, exhort with all long[333] suffering and doctrine.

3. For a time will exist, when they will not endure[926] the sound doctrine, but after the their own lusts,[224] they will accumulate[926,1] to themselves teachers, being[877] tickled in the ear,

4. even from indeed the truth, they will turn away[927] the ear. And by the fables *they accept*, they shall be turned aside.

5. But thou, watch in all things, endure affliction, do work of an[928] evangelist, complete thy ministry.[929]

926. *They will not endure the sound doctrine.* Literally, *They will not assent to any doctrine that is sound;* whereas &c., *They will regret or so modify doctrines as to change their effect;* hence &c., 321.

926,1. *They accumulate to themselves teachers.* Literally, *For their own particular instruction;* whereas &c., *For the teaching of their doctrine;* hence &c., 321.

927. *They shall turn away the ear.* Literally, *They shall refuse to hear;* whereas &c., *They shall neglect to regard it;* hence &c., 321.

928. *Do work of an evangelist.* Literally, *Do work of another person;* whereas &c., *Do such work as an evangelist ought to do;* hence &c., 321.

929. *Complete thy ministry.* The Sense here intended to be conveyed is, *Leave no part of thy ministry unattended to;* hence &c., 321.

6. For I am now ready to be offered, and the time
224 930
of the my departure is at hand,
931
7. I have fought the fight that is good, I have
932
finished the course *that is good i e the Gospel Dispen-*
933
sation, I have kept the faith *that is good,*
498
8. a remaining thing *is,* the crown of the righteous-
780,1
ness *for so doing* is laid up for me, which the Lord
780,1
shall give to me about that the day, the righteous
judge. And not only to me, but also to all that have
loved his appearing,

9. use diligence to have come to me shortly.

935
10. For Demas deserted me, having loved the now
age, and was departed to Thessalonica, Crescens to
Galatia, Titus to Dalmatia,

930. *The time of the me departure is at hand.* Literally, *Is immediately coming;* whereas &c., *Is near;* hence &c., 322,1.

931. *I have fought the fight that is good.* Literally, *I have fought a good fight;* whereas &c., *I have fought on the good side;* hence &c., 321.

932. *I have finished the course.* Literally, *I have terminated the contest;* whereas &c., *I have marked out the boundaries of the course;* hence &c., 321.

933. *I have kept the faith.* Literally, *I have not broken it;* whereas &c., *I adhere to the same party i e the believers in Christ;* hence &c., 321.

934. *The crown of the righteousness.* The Literal Sense of this implies, *That the righteousness possessed in itself the right of reward;* whereas &c., *That God had promised to reward such righteousness;* hence &c., 321.

935. *Deserted me.* The Sense here intended to be conveyed is, *Deserted the cause I advocated;* hence &c., 321.

11. Luke only is with me, having taken Mark, bring together with thyself. For very useful he is to me, in ministration.

12. As I sent Tychicus, to Ephesus,

13. coming, bring the cloak, which I left at Troas, with Carpus, also the books, especially the parchments,

14. Alexander the coppersmith did many evil things to me, may the Lord have dealt to him *punishment*, for his works,

15. whom also thou, watch. For greatly he hath withstood the our words,

16. in my first defence, no one stood by me, but all forsook me. May it not have been reckoned to them.

937. *Having taken Mark.* The Sense here intended to be conveyed is, *Mark joining thee;* hence &c., 321.

938. *I sent Tychicus.* The Sense here intended to be conveyed is, *I advised him to go;* hence &c., 321.

939. *Bring the Cloak &c.* I conceive it probable, that Timothy had no knowledge of St. Paul having left his cloak behind him, and that had the *Arrangement* been *Regular*, it would have implied, *That he had knowledge of it;* hence &c., 321.

940. *Alexander the Coppersmith &c.* The Sense here intended to be conveyed is, *He attempted to do the cause St. Paul advocated many evil things;* hence the two *Disarrangements.* See Rule 321.

941. *My first defence.* Literally, *The first defence I made;* whereas &c., *I advanced;* hence &c., 321.

942. *Stood by me. By my cause;* hence &c., 321.

17. Howbeit the Lord[943] stood by me, and strengthened me, in order that by means of me, the proclamation[944] should have completion, and all the Gentiles should have hearing, so I was delivered out of *the* mouth of *the* lion,

18. and the[780,1] Lord will deliver me, from every[333] evil work *of man*, and will preserve *me* unto his kingdom that is heavenly, to whom the glory *of these things ascribe* unto the evers of the evers.[497,8] Amen,

19. salute Prisca and Aquila, and the household of Onesiphorus,[945]

20. Erastus abode[946] at Corinth. But I left[947] Trophimus at Miletum being sick,

21. use diligence before winter to have come,

943. *The Lord stood by me.* Literally, *Personally*; whereas it is, *In his assistance, he stood by me*; whereas it is, *My cause*; hence the two *Disarrangements*. See Rule 321. Observe the *Arrangement* is *Regular*, *And strengthened me*.

944. *The proclamation should have completion.* Literally, *Should be brought to an end*; whereas &c., *Its truth should be verified*; hence &c., 322,1.

945. *The household of Onesiphorus.* The *Disarrangement* here See Rule 321, I conceive to be occasioned by reference being had to something that differs from the Literal Sense, which, without intimate knowledge of the parties, it is impossible to specify.

946. *Erastus abode at Corinth.* Literally, *Permanently remained*; whereas &c., *Temporally stops*; hence &c., 321.

947. *I left.* The Sense here intended to be conveyed is, *Trophimus remained*; hence &c., 321.

Eubulus[742,2] greeteth thee, and Pudens, and Linus, and Claudia, even all brethren *are,*

22. the Lord Jesus Christ *is* with thy spirit, the grace that is to us[947,1] *i e that is the privilege of Christians.*

947,1. *The grace that is to us.* Griesbach's reading is, *That is to you, Plural,* but how Timothy can be a Plural, I cannot explain: for this reason I judge the reading which Griesbach admits is to be found, to be correct; and consequently, so Translate it in my Text.

A LITERAL TRANSLATION

OF THE

EPISTLE OF PAUL THE APOSTLE TO TITUS.

CHAPTER I.

1. Paul, a servant of God. And an apostle of Jesus Christ, for a belief of God's elect, and an acknowledgment of a truth that is after godliness,

2. in a hope of life eternal, which the unlying[948] God[224] promised before times of evers.

3. And made manifest in his own times his promise, by a proclamation, which I[949] was entrusted with by commandment of God our Saviour to Titus a legitimate[333] child,

4. by a common[333] faith, grace, mercy, peace, from God, father and Lord of Jesus Christ our Saviour,

948. *Which the unlying God promised.* Literally, *An actual declaration;* whereas &c., *By necessary inference;* hence &c., 321.

949. *I was entrusted with.* Literally, *Exclusively I;* whereas &c., *I with others;* hence &c., 321.

5. for this[950] cause, *following*, I left thee, in Crete, in order that the things that are wanting thou shouldst have set in order, and have ordained in cities presbyters, as I appointed[951] thee,

6. if any[322,2] one blameless is, a husband of one[831] wife, having[952] faithful children. Not under accusation of riot, or unruly.

7. For it behoveth the bishop blameless to exist as a steward[953] of God. Not self willed. Not soon angry. Not given to wine. Not a striker. Not given to filthy lucre,

8. but a lover of hospitality, a lover of good men, sober, just, holy, temperate,

9. holding fast that that exists with the doctrine of a faithful command[333] *i e that which the practice of the Literal command requires*, in order that able he should exist also to exhort by the act of teaching that is sound, and so those that gainsay to convince.

950. *For this cause.* Literally, *A cause previously specified; whereas the cause follows after;* hence &c., 321.

951. *As I appointed thee.* Literally, *Thee in particular;* whereas &c. *General, All presbyters;* hence &c., 321.

952. *Having faithful children.* Literally, *Having children of his own;* whereas &c., *Having the children under his care faithful;* hence &c., 321.

953. *A steward of God.* Literally, *Like one that is God's*

10. For many both unruly[333] vain talkers and deceivers exist. Especially they that are of circumcision,

11. whom it is necessary to stop, who subvert whole[954] houses,[333] teaching what is not fit, for filthy[955] lucre,

12. one of them said, an especial prophet[956] of theirs, Cretians always liars *are*, evil beasts, slow bellies,

13. this witness true[322,2] is, for which cause, rebuke them sharply, in order that they should be sound in the faith.

14. Not giving heed to Jewish[333] fables, and commandments of men slighting the truth,

15. all things indeed pure exist in the pure. But

steward; whereas &c., *He should be blameless as being a steward of God;* hence &c., 321.

953,1. *Stop.* I think it possible, that had the Minor Stop been here expressed, it might have implied that the *Especially* was immediately effected by the circumcision of the parties specified; and that the object of the *Major Stop* is to show, *That the effect connected with circumcision was only that of accident;* hence the *Major Stop.* See Rule 184.

954. *Who subverted whole houses.* I think it probable that the occasion of the *Disarrangement* here, may be to give a Sense to this effect, *Who even sometimes subvert a whole household;* hence &c., 321.

955. *For filthy lucre.* Literally, *For payment;* whereas &c., *In order to increase their gain;* hence &c., 321.

956. *A prophet of their own. A prophet so called, but not entitled to the name;* hence &c., 321.

in them that have been defiled and disbelieve *in relation to the things they possess,* nothing pure *exists,* for both their mind[957] and conscience have been defiled,

16. they profess[958] God to have known. But they[959] deny *him* by the works *they perform,* abominable existing and disobedient, and to every good[333] work, reprobates.

Chapter II.

1. But thou, command, (what it becometh the sound doctrine *to observe,)*

2. presbyters sober to exist, grave, temperate, sound in the faith, in the love, in the patience *they exhibit,*

3. command female presbyters likewise to be in behaviour becoming holiness. Not false accusers. Not

957. *Their mind and conscience.* This is worthy of regard. Literally, *The source is defiled;* whereas &c., *The operation of them has been defiled;* hence &c., 321.

958. *They profess God to have known.* The Sense here intended to be conveyed is, *They acknowledge a God's existence;* hence &c., 321.

959. *But they deny him by the works.* The Sense here intended to be conveyed is, *But their works are such as prove that they do not regard him;* hence &c., 321.

960. *Not being given to much wine.* The Sense here intended to be conveyed is, *Not making an improper use of the wine;* hence &c., 321.

being given[960] to much wine, teachers of good things,

4. in order that they should teach the young loving the husbands to exist, loving children,

5. discreet, chaste, keepers at home, good, being obedient to the their own husbands, in order that not the word of the God[961] should be blasphemed,

6. command the young men likewise, exhort *them* to be sound minded, in all things,

7. shewing[962] thyself a pattern of good[333] works, in the doctrine *of thy exhortation, viz.*, gravity, sincerity,

8. sound speech, undeserving condemnation, in order that he that is of a contrary part should have been ashamed, nothing having against us to say wicked,

9. command servants to their own[333] masters to be obedient, in all things, pleasing to exist. Not answering again.

10. Not purloining, but shewing all good[962,1] fidelity,

961. *In order that not the word of the God should be blasphemed.* Literally, *To preclude its being so;* whereas &c., *Not to expose it to blasphemy on this account;* hence &c., 322,1.

962. *Shewing thyself.* Literally, *Exhibiting thyself as a pattern;* whereas &c., *Practising thyself works that may be a pattern;* hence &c., 321.

962,1. *But shewing all good fidelity.* Literally, *Exhibiting that*

962,2
in order that they should adorn the doctrine that is
after God our Saviour, in all things.

11. *I say command these classes of men.* For the grace of the God that bringeth salvation was made
333
manifest to all men,

12. teaching us, in order that denying the ungodliness and the worldly lusts *that exclude*
962,3
from salvation. Soberly, and righteously, and godly, we *as christians* should have lived in the now age,

13. looking for the blessed hope, and an appearing of the glory of the great God, and of our Saviour Jesus Christ,

14. who gave himself, for us, in order that he should have redeemed us *i e christians,* from all *past*
333
iniquity *excluding from salvation,* and so purified *us*
333
unto himself a peculiar people, zealous of good works,

quality; whereas &c., *So acting that if their conduct is exhibited, that result will appear;* hence &c., 321.

962,2. *In order that they should adorn &c.* Literally, *Effect the end specified;* whereas &c., *So act that that end should in relation exclusively to the things themselves be effected;* hence &c., 321.

962,3. *Stop.* The Sense here is not, *That we should have lived absolutely soberly righteously and godly* which is the Literal Sense; but, *That our aim should be to do so;* hence the *Major Stop.* See Rule 184.

15. these things, command, and exhort, and rebuke with all[333] authority, *let* no one[963] despise thee,

Chapter III.

1. put in mind them to principalities and powers to be subject, to obey magistrates, for every[333] good work ready to exist,

2. no one to speak evil of, not brawlers to exist, gentle, shewing[964] all meekness[333], to all[333] men.

3. For we were existing once, even ourselves, foolish, disobedient, being deceived, being slaves to lusts and divers pleasures[333], in malice and envy, living hateful, hating one another.

4. But when the kindness and[965] the love toward man of God our Saviour was made manifest,

5. not on account of works that are after righteousness, which we effected[966], but through his mercy[967], he

963. *Let no one despise thee.* The Sense here intended to be conveyed is, *Have cause to despise thee;* hence &c., 321.

964. *Shewing all.* Literally, *Endeavouring to make it perceived;* whereas &c., *So acting that all meekness may exist;* hence &c., 321.

965. *But when the kindness and the love &c. was made manifest.* Literally, *When man did perceive it;* whereas &c., *When man was enabled to perceive it;* hence &c., 321.

966. *We effected &c.* Literally, The Antecedent to the Pronoun here is, *Man generally;* whereas &c., *We christians;* hence &c., 321.

967. *His mercy.* Literally, *The mercy possessed by God;* whereas &c. has reference to, *The mercy God has shewn to man;* hence &c., 321.

saved us, by means of a bath of regeneration, even a
492
renewing of a spirit holy *i e free from guilt,*

6. which he shed on us abundantly, by means of Jesus Christ our Saviour,

968
7. in order that being justified through the grace of that *mercy,* heirs we should have been as to a hope of life eternal,

8. faithful the saying *is,* and concerning these things, I wish thee constantly to affirm, in order that
333
they should be careful good works to maintain,
322,2
that believe in the God, these things the things good
322,2 970
and profitable are to the men *that believe.*

333
9. But avoid foolish questions, and genealogies,
905
and contentions, and strivings about law. For un-
322,2
profitable and vain they are,

971 333
10. reject an heretic man after one or a second admonition,

968. *Through the grace of that.* Literally, *Of that man;* whereas &c. as in the Paraphrase; hence &c., 321.

970. *Are.* Literally, *Each individual work is profitable,* which is not the case, but *Collectively they are so;* hence the *Peculiar Government.* See Rule 382.

971. *Reject &c.* Literally, *Absolutely;* whereas &c., *Reject him so long as his opinion remains unchanged;* hence &c., 321.

972. *The such like have been subverted.* Literally, *Unchangeably fixed in an evil way;* whereas &c., *That the pursuit of such things, is while pursued, a subversion of the pursuer;* hence &c., 321.

11. having known, that the such like[972] hath been subverted,[972,1] and sins, existing self condemned.

12. When I should have sent Artemas, unto thee, or Tychicus, use diligence to have come to me, to Nicopolis. For there I have determined to have wintered,

13. escort[973] courteously Zenas the lawyer and Apollos diligently,[974] in order that nothing should be wanting to them.

14. For even the our's[975] embrace good[333] works to maintain for the necessary occasions, in order that unfruitful *i e blasting i e hinderers of their own good*[322,2] they should not be,

15. all that are with me[977] salute thee, greet them that love us, on account of faith, the grace *of this love be* with you all.

972,1. *Stop.* The Sense here is not, *Being self condemned when I should have sent Artemas &c.*, which is the Literal Sense; but, *The condemnation has no connection with that which follows;* hence the *Major Stop.* See Rule 184.

973. *Escort Zenas &c.* I think the Literal Sense would imply, *That he was to act as guard of honor in the performance of this duty and not to associate with them;* whereas &c., *That he was to treat them with respect, and have a concern for their wants;* hence &c., 321.

974. *That nothing should be wanting.* The Sense here intended to be conveyed is, *Nothing that it was in his power to provide;* hence &c., 321.

975. *Even the our's embrace.* Literally, *Particularly our own;* whereas &c., *Such as believe as we do;* hence &c., 321.

977. *All that are with me.* Literally, *Personally present at the time of writing;* whereas &c., *That belong to the congregation or party at the place from which he writes;* hence &c., 321.

A LITERAL TRANSLATION

OF THE

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1. Paul, a prisoner of Jesus Christ, and Timothy the brother to Philemon the dearly beloved and fellow labourer *of us*,

2. and to Apphia the dearly beloved, and Archippus our fellow soldier, and to the church that is after[978] thy house,

3. grace to you and peace, from God our father, and Lord of Jesus Christ,

4. I thank my God always, *when* making[979] mention of thee, in my prayers,

978. *The Church after thy house.* Literally, *That follows thy house;* whereas &c., *That is established by thy house;* hence &c., 321.

979. *Making mention of thee.* See 1 Thess. i. 2.

5. [hearing of[980] thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints,]

6. that the communication of[981] thy faith effectual should have become[333] to an acknowledgment of every good thing that is to us, in Christ even Jesus.

7. For we have[982] great joy and consolation, on account of thy love, because the bowels of[983] the saints have been refreshed[382] by means of thee, brother,

8. wherefore having[984] much, as to Christ, freedom of speech to command to thee that that is convenient,

9. on account of the love *thou hast shown*.[985] Rather I beseech, *beside an apostle* such existing, as Paul

980. *Thy love.* Literally, *The love thou possessest;* whereas &c., *The love thou hast shewn;* hence &c., 321.

981. *The communication of thy faith effectual should have become.* Literally, *That there should be no power to restrict it;* whereas &c., *That it should be qualified to effect it;* hence &c., 322,1.

982. *We have great joy.* Literally, *We partake of joy;* whereas &c., *We have a cause of rejoicing;* hence &c., 321.

983. *The bowels of the saints have been refreshed.* Literally, *Their temporal position has been improved;* whereas &c., *Their temporal expectation of spiritual things has been enriched;* hence &c., 322,1.

The *Peculiar Government* of the Verb, See Rule 382, is to shew, *That not each separately, but as a whole collectively, they are so effected.*

984. *Having much freedom of speech.* Literally, *Exercising much freedom;* whereas &c., *Being granted much freedom;* hence &c., 321.

985. *Stop.* The Sense here is not, *More in relation to quantity*, which is the Literal Sense; but, *More in relation to quality*, hence, *Rather;* hence the *Major Stop.* See Rule 184.

a presbyter. And now also a prisoner of Jesus Christ,

10. I beseech thee, for the my child, whom I begot in my bonds, Onesimus,

11. the once unprofitable[498] to thee. But now profitable[498] to thee and to me, whom I sent again.

12. Therefore thou, receive[986] him, [this thing is the my bowels *i e my own natural desire*,]

13. whom I was retaining for myself to minister, in order that in place of thee, he should minister[987] for me, through the bonds of the gospel.

14. But without the[224] thy consent, nothing I wished to have done *respecting him*, in order that not as by necessity, thy benevolence should exist, but *as* by voluntary *action*.

15. Now perhaps on account of this, he was separated for a time, *viz.* in order that thou shouldst receive[986] without end him,

986. *Receive him.* Literally, *Admit him to your house;* whereas &c., *Acknowledge him to be God's servant;* hence &c., 321.

987. *He should minister for me.* Literally, *Minister to me;* whereas &c. as in the Paraphrase; hence &c., 321.

988. *Thy benevolence should be.* Literally, *Thy quality of benevolence;* whereas &c., *The act which thou doest through benevolence;* hence &c., 322,1.

16. not now as a servant, but above a servant, a brother beloved especially of me. And more how[989] much to thee, both in flesh and in Jehovah.

17. Therefore if thou countest[990] me a companion, receive him as me.

18. Verily if any thing he wronged thee, or is under an obligation, put to the account[498] this thing to me,

19. I Paul wrote with the my hand, I will repay, in order that I should not say to thee, that even thou owest more[992] thyself to me.[497,5]

20. Assuredly brother, I may have[993] profited by thee in Jehovah, refresh my[498] bowels *i e my temporal happiness* in Christ,

21. having confidence in thy obedience, I wrote to thee, having known, that even above what I say, thou wilt do.

989. *More how much. Disarranged*, See Rule 321, in order to shew, that the Sense intended to be conveyed, is to be understood *Generally, and not as to an exact description of quantity.*

990. *Therefore if thou countest me a companion.* Literally, *If thou admittest me to be of the number;* whereas &c., *If thou dost not reject me;* hence &c., 321.

992. *Thou owest more.* The Sense here intended to be conveyed is, *Thou hast thyself received more from me;* hence &c., 321.

993. *I may have profited.* Literally, *Possibly I may have derived profit;* whereas &c., *It is possible for me to derive profit from thee;* hence &c., 321.

22. Yet at once indeed prepare me a lodging. For I hope that on account of your prayers, I shall be granted to you,

23. Epaphras my fellow prisoner in the Dispensation of Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow labourers salute thee,

24. the grace of our Lord Jesus Christ *be* with your spirit.

A LITERAL TRANSLATION

OF THE

EPISTLE OF PAUL[995] THE APOSTLE

TO HEBREWS.

CHAPTER I.

1. At sundry times and in divers manners in time past the God spoke[995,1] to the fathers, by the prophets, in *the* last of these days, he hath spoken to us, by a Son,

2. whom he appointed heir of all things, with respect to whom also, he made the ages[996] *past, i e the past Dispensation of man,*

995. *Paul.* In denominating the Epistle to the Hebrews, St. Paul's Epistle, I do so merely in accordance to the general opinion respecting it; as I do not wish to express an opinion, as to whether he is, or is not, the author of this Epistle, not having sufficiently examined the arguments relating to it. I would however here observe, that I do not find that which St. Paul himself states, he has attached to all his Epistles 2 Thess. iii. 17.

995,1. *The God spoke to the fathers.* Literally, *Uttered;* whereas &c., *Revealed;* hence &c., 321.

996. *Worlds,* Plural, is not to be found either in the New or Old Testaments save here and in Chapter xi. 3.

3. who existing an effulgence of the glory, and an express image of the constancy of him.[996,1] And making manifest the all things that exist in the declaration concerning his power, having effected[997] an expiation of the sins *that burden us,* he sat down at right hand of the majesty on high,

4. greater becoming[998] so much than angels, better as much,[998] than they *being,* he hath acquired as an inheritance a name *i e an appointment thereto.*

5. For saith he once[210] to any of the angels, a son of me thou art[322,2] *i e thou hast become,* I this very day have begotten thee, and again, I will exist to him, as a father, and he shall exist to me, as a son.

6. And *of the time* when again he should have brought in the first begotten, into the world, he commands,

996,1. *Stop.* What follows this Stop is not an additional particular to those previously stated, which the Literal Sense requires that it should be; but a demonstration of the justice of what is stated in the particulars that precede; hence the *Major Stop.* See Rule 184.

997. *Having effected an expiation.* Literally, *Having absolutely done what is stated;* whereas &c., *Having prescribed the means by which man can obtain &c.;* hence &c., 321.

998. *Being so much greater.* If St. Paul by these words wished to express, *That one who was an angel was greater than all other angels,* he ought to have used an *Irregular Arrangement.* See Rule 321.

7. even bow down to him, all angels of God,
verily to even the angels, he saith *it*, he that maketh
winds his angels, and flame of fire his ministers.
498 498 1000

8. But to the son, *he saith*, thy throne the God *is*,
unto the ever, so the sceptre of the direct *i e unques-*
tioned line a sceptre of his kingdom *is*,

9. thou loved righteousness and hated iniquity,
on account of this, the God that is thy God anointed
498
thee with an oil of gladness, above thy fellows,

10. yea thou, in commencing *creation*, O Lord,
laid the foundation of the earth, and works of thine
498 322,2
hands the heavens are,

11. they shall perish. Yet thou endurest, and
1001
all as a garment shall wax old,

12. and as a vesture thou shalt fold up them, as a
garment even they shall be changed. But thou the
1002
same existest, and thy years shall not fail.

1000. *Thy throne the God is.* The authorized Version in Translating the Nominative as a Vocative cannot be sanctioned; it is one of those modern principles of Greek Translation that cannot be too strongly condemned; and even admitting it to be a just principle, and one to be observed in the first clause in this Sentence, it necessarily requires the Second Clause to be Translated in accordance thereto, in which case we should then read, *A sceptre of righteousness, O sceptre of thy kingdom.*

1002. *And thy years shall not fail.* I see no reason for the *Disarrangement* here, save to shew that as *Years* are a human

13. And to which of the angels, hath he said at any time, sit on right hands 497,7 of me, until soever I shall make thy enemies thy footstool,

14. is it not, all *enemies* 333 ministering 332,2 spirits are, as to ministration, being sent forth with respect to those that are about to acquire as an inheritance salvation.

Chapter II.

1. on account of this, it is fit more earnestly for 1002,1 us to give heed to the things that were heard *by us*. Lest at any time we should have been flowed by.

2. For if the word by means of angels 1003 having been 333 spoken steadfast was, and every transgression and 1004 333 disobedience received a just recompence,

measure, which may cease at the destruction of this world, there might be an impropriety in applying such a term, in relation to the duration of the existence of the Almighty; hence, I conceive, that the object of the *Disarrangement* here, See Rule 322,1 is to shew, *That the existence of God will never cease.*

1002,1. *For us to give heed.* Literally, *Us in particular;* whereas &c. General, *For all circumstanced as we are;* hence &c., 321.

1003. *If the word by means of angels having been spoken.* Literally, *Expressly uttered by angels;* whereas &c., *The word that was sanctioned and established by angels;* hence &c., 321. *Was steadfast,* Literally, *Was never to be moved;* whereas &c., *Was not at the time of its being required to be observed ever disregarded by God;* hence &c., 322,1.

1004. *Every transgression and disobedience received a just recompence.* Literally, *Each particular transgression &c.;* whereas &c. *General, This was its character;* hence &c., 322,1.

3. how shall we escape, having neglected such
1005 333
a great salvation, which verily having assumed to be
spoken by means of the Lord, under those that
heard,

4. unto us, it was established by confirming tes-
timony by the God in signs and also in wonders,
333 1006
and divers powers, and distributions of a spirit holy
1007
i e free from guilt, according to his will *i e as he*
had willed it should be.

1008
5. For he subjected not to angels *assurances man's*
knowledge of the world that is about to come, con-
cerning which, we speak.

6. Though he testified somewhere, one saying,
210 322,2
what is man, that thou art mindful of him, or a son
of man, that thou visitest him,

7. thou madest him lower something, than angels,
1009
thou crowned him with glory and honor,

1005. *Having neglected such a great.* Literally, *Who have neglected;* whereas &c., *If we neglect;* hence &c., 321.

1006. *Distribution of a spirit holy.* Literally, *A donation of or by the Holy Spirit;* whereas &c., *A revelation respecting man's becoming altogether freed from guilt;* hence &c., 321.

1007. *According to his will.* Literally, *Distributed as he arbitrarily willed it;* whereas &c., *Being confirmed by signs &c. as God had willed it should be;* hence &c., 321.

1008. *He subjected not to angels the world &c.* Literally, *He did not give to them the government of that world;* whereas &c.,

8. all things thou placed in subjection under his feet. Now in the *declaration,* to have placed in subjection the all things *referred to,* nothing he yielded up to him not subject. But now not yet we see to him the all things having been placed in subjection.

9. But we see Jesus that has been made[1010] lower something than angels, on account of the suffering *of man* by the death *to which he was subject,*[498] having been crowned[1010,1] with glory and honour, when he should have tasted death by favour of God, for all.

10. For it was fitting him, with respect to whom, the all things, and by means of whom, the all things having led many[1011] sons unto glory *exist,* the captain

He did not rest man's knowledge respecting that world on angel's attestations; hence &c., 321.

1009. *Thou crowned him with glory and honor.* The Sense here intended to be conveyed is, *Thou designed for him great glory and honor;* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

1010. *But we see Jesus &c.* The first *Disarrangement* is to shew, that the Sense intended to be conveyed is to this effect, *For we are taught that Jesus &c.;* hence &c., 321. The next *Disarrangement* is to convey a Sense to this effect, *That was in apperance and worldly position made &c.;* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

1010,1. *He should have tasted death by favor of God for all.* Literally, *He should have done so in the place of all;* whereas &c., *He should have done so in such manner as that all might if they chose profit by it;* hence &c., 321.

1011. *Having led &c.* Literally, *This refers to something past;*

of their salvation, in respect of sufferings, to have made perfect.

11. For verily he that sanctifies, and they that are sanctified, of one *nature,* all *are,* for which cause, he is not ashamed brethren them to call,

12. saying, I will declare thy name to my brethren, in midst of Church, I will celebrate with hymns thee,

13. and again, I will exist, *of those* having put trust in him, and again[497,3]. Behold I and the children which the God gave[1012] to me.

14. Therefore as the children[1013] have[382] partaken of blood and flesh, even he likewise partook of the same, in order that by means of *incurring* the death *to which flesh and blood is subject,* he should have rendered powerless him that had *as to man's knowledge* the strength[1014] of the death *man incurs,* this is the devil,

whereas &c. has reference to, *Something that is continuing;* hence &c., 321.

1012. *The God gave to me.* Literally, *A donation of particular persons;* whereas &c., *A donation of such as have a certain belief;* hence &c., 321.

1013. *The children hath partaken.* Literally, *An act completed;* whereas &c., *An act completing, and to be completed;* hence &c., 322,1.

15. and should have delivered these, as many as subjects were existing of bondage by fear of death, as to every *doubt* in respect of that they should have life.

16. *I say Flesh and blood.* For verily he does not take *part* of angels, but he takes *part* of Abraham's seed.

17. Wherefore he is under an obligation in all things unto the brethren to have been assimilated, in order that he *in their estimation* a merciful and faithful high priest should have made *i e appointed* the *things* that are for *i e required by* the God, to

1014. *Him that had the strength.* Literally, *Unqualifiedly hath;* whereas &c. as in the Paraphrase; hence &c., 321.

1014,1. *As many as subjects were existing of bondage by fear of death.* Literally, *He should effect the end specified;* whereas &c., *He should enable the end specified to be effected;* hence &c., 321.

1015. *In respect of that they should live.* Literally, *Without any qualification;* whereas &c., *If obedient to the terms prescribed;* hence the *Peculiar Government.* See Rule 381.

1016. *He does not take possession of angels.* Literally, *He hath no connexion with angels;* whereas &c., *His object had not relation to them;* hence &c., 321.

1017. *He takes possession of Abraham's seed.* Literally, *Exclusively of them;* whereas &c. is not intended to be thus limited; hence &c., 321.

1017,1. The Sense here is not, *That there is an unqualified obligation,* which is the Literal Sense; but, *That the particular referred to is required in order to effect the object in an ordinary manner;* hence the *Major Stop.* See Rule 184.

1017,2. *A merciful and faithful high priest.* Literally, *To constitute him such;* whereas &c., *That man may perceive him to be such;* hence &c., 321.

the end that they should [1018] make reconciliation for the sins of the people.

18. For by what, he hath suffered *in man's nature, man is sure,* he, having been tempted *in that nature,* is able to those that are tempted to have come to the assistance [1018,1] of.

CHAPTER III.

1. Wherefore holy brethren, partakers [1019] of heavenly calling, consider the apostle and high priest of our profession, Jesus,

2. faithful being to him that appointed him, as even Moses *was faithful to him that appointed him,* unto his *i e God's* house.

3. For this *high priest* [1020] of more glory, than Moses,

1018. *To the end that they should make &c.* Literally, *Should effect it without limitation;* whereas &c., *That they should be able to effect it for such as accept him;* hence the *Peculiar Government.* See Rule 380.

1018,1. *Stop.* The Sense here is not, *In consequence of what immediately precedes,* which is the Literal Sense; but, *In consequence of what has been advanced in the general argument;* hence the *Major Stop.* See Rule 184.

1019. *Partakers of heavenly calling.* The Sense here intended to be conveyed is, *Holy brethren to whom heavenly calling is offered;* which not being the Literal Sense, is the occasion of the *Disarrangement.* See Rule 321.

1020. *This high priest of more glory.* Literally, *This has relation to his worldly state;* whereas &c., *Has relation to his heavenly state, and authority to command;* hence &c., 321. In like manner, *He hath more honor.*

hath been esteemed worthy, inasmuch as, he hath
1020 333
more honour than *those of* the house, he that builded
it.

333 1021
4. And every house is builded by some one *besides*
1022
God. So he that builded all things, a God *must be,*

5. and Moses verily faithful *was* to all his house,
650
as a partaker of the benefit, in testimony concerning
the things that were to be spoken.

6. But Christ *was* as a son, to his house, of which
322,2 210
house are we, if we should have held fast the con-
1023
fidence and the rejoicing of the hope *that we are*
such,

7. wherefore *it is* even as the Spirit that is Holy
1023,1 1023,2
saith. To-day *ye are such,* if ye should have heard
his voice.

1021. *And every house is builded by some one.* Literally, *Yes, For it is built by God;* whereas &c., *Is built by some one besides God;* hence &c., 321.

1022. *He that built all things.* Literally, *He besides God that built all things;* hence &c., 321. Observe, that it is not, *The God must be,* but, *A God must be.*

1023. *If we should have held fast the confidence.* Literally, *If we never cease to retain;* whereas &c., *If we ultimately are in possession;* hence &c., 321.

1023,1. *Stop.* The Sense here is not, *The specific day on which the Holy Spirit spoke,* which is the Literal Sense; but, *Every day on which the record is rehearsed;* hence the *Major Stop.* See Rule 184.

8. Ye should not harden your hearts, as in the provocation in the day of the temptation in the wilderness.[497,5]

9. Where your[1024] fathers tempted by scrutinizing,[333] and saw my works forty years,

10. because I was grieved with this generation *of my people*, even I said.[1024,1] Always they are misled by the heart *i e the natural affections*. For they knew not my ways,

11. so I swore to my *present* wrath *against my people*, if *hereafter* they shall enter into my rest,

12. take heed, brethren. Lest there shall exist in any of you an evil heart of unbelief, in the *judgment*, *you* to have been separated *hereafter* from a God[1024,2] having *i e possessing* life,

13. and exhort yourselves, *to take heed* on[333] each day *i e daily*, until while, the day it is called, lest

1023,2. *Heard his voice.* The Sense intended to be conveyed is, *Regard what he has commanded;* hence &c., 321.

1024. *Were your fathers tempted.* Literally, *Your actual parents;* whereas &c., *Your forefathers;* hence &c., 321.

1024,1. *Stop.* The Sense here is not, *All time past and future*, which is the Literal Sense; but, *The time past is alone referred to;* hence the *Major Stop.* See Rule 184.

1024,2. *A God having life.* The Sense here intended to be conveyed is, *From a Being whose life never ceases*, to express which the Article ought not to be expressed. See Rule 101.

any of you should have[1024,3] been hardened *to defend such judgment* through deceitfulness *in apparent humility* of the sin *of so judging*.

14. For partakers of the Christ we have been made, if we should have held[1025] the beginning of the confidence unto end steadfast,

15. *viz*, in the *thing* to be proclaimed.[1023,1] To-day *ye are such*, if ye should have[1024] heard my voice. Ye should not harden your hearts, as in the provocation.

16. For *in time past as now* some *of God's people* having heard, they provoked to bitter anger, but not all that came out of Egypt, with Moses.

17. For with which *of them* was he[210] grieved forty[333] years, was it not with those *of them* that sinned, of whom the bodies[382] fell in the wilderness.

18. And to which[210] *of them* swore he *that they possessed* not *then* to have entered into his rest, if not to *those of* them that disbelieved,

19. so we see, that they *of them that entered not*

1024,3. *Lest any of you should have been hardened.* Literally, *You in particular;* whereas &c. *General, Any believer;* hence &c., 321.

1025. *If we should have held the beginning &c.* Literally, *Without any departure;* whereas &c., *If we finally acknowledge &c.;* hence &c., 321.

in were not able to have entered in on account of unbelief.

CHAPTER IV.

1. Therefore we should have been afraid not once *i e at no time* after being left a promise to have entered into his *i e God's* rest, any of you should seem *through external circumstances* to have come short *of a title to it.*

2. For even we *of them* having been preached[322,2] good tidings[497,5] *respecting God's rest* are. As well as also those, but the word of the hearing profitted not those. It not having been proclaimed to the faith in the hearing.

3. And we that[1026,1] believed enter into rest.[497,2] As he hath spoken, so I swore to my *present* wrath *against my people,* if *hereafter* they shall enter into my rest, as indeed the works *for it,* at foundation of *the* world, having been finished.

4. *I say finished.* For he hath spoken in a certain place of the seventh *day* thus, and the God

1026,1. *And we that believe do enter into rest.* Literally, *Do now enter;* whereas &c., *We do so ultimately if we continue to believe;* hence &c., 321.

rested on the day that is seventh, from all his works, *and hence the works of God must have then been finished,*

5. and in this *place* again, if they shall enter into my rest.

6. Therefore because it is left some to have entered into it, and they that formerly had been preached good tidings entered not in on account of unbelief. [497,6]

7. Again be bounds [1027] *i e prescribes* a day. [1023,1] To-day, by David, saying, after *Moses* so long a time. [497,2] As he has before said. [1023,1] To-day *ye shall enter in,* if ye should have heard [1024] his voice. Ye should not harden your hearts.

8. For if Joshua made [1028] to rest these *who are here addressed,* not then of another *rest,* he *David* was speaking of in these *declarations* of *i e concerning* a day,

1027. *He bounds a day.* Literally, *A particular definite day;* whereas &c., *A particular definite period;* hence &c., 321.

1028. *For if Joshua made to rest these.* Literally, *Joshua personally did it;* whereas &c., *Joshua revealed that which put them in possession of rest;* hence the *Disarrangement* of the word *Joshua,* See Rule 322,1. The word, *These,* is *Disarranged,* See Rule 321, to shew that the Sense is not, *The particular persons to whom it was addressed,* but, *General, All that were under the Dispensation that those men were under.*

9. therefore sabbatizing shall be destroyed to the people of the God.

10. For he that entered into his rest, even he rested from his works, as from the his[224] own, the God *does.*

11. Therefore we should have laboured to have entered into that the rest *of God,* lest to the same *result,* any should have[1029] fallen after pattern of the unbelief *of those.*

12. *I say laboured.* For living *i e a reality* the word of the God *is,* and powerful *i e and effective,* and sharper, than any two-edged[333] sword *i e and distinct,* even piercing unto *the* division of soul and of spirit *i e even distinguishing between habit and impulse,* of joints and also of marrow *i e accidental and intentional action,* and so *is* a discerner of *the* thoughts and intents of *the* hearts,

13. and a creature not apparent exists not before him. Even all things naked *are* and having lain open unto his eyes, by whom, the word to us[1030] *exists.*

1029. *Should have fallen &c.* Literally, *Disbelieving the same particular;* whereas &c., *Similarly disbelieving;* hence &c., 321.

1030. *The word to us exists.* Literally, *Us in particular;* where-

14. And *we* having a great high priest having passed into the heavens *for his rest*, Jesus the son of the God, we should hold fast the confession *that we here attain not rest.*

15. For we have not a high priest not being able to have sympathized with our infirmities, *which destroy our rest here.* Even being tempted in all things, with a similarity, without sin.

16. Therefore we should come with boldness to the throne for the grace *promised of a future rest,* in order that we should have obtained mercy and grace, in time of need, a help.

CHAPTER V.

1. *I say obtain these things.* For every[333] high priest, of men, being taken, for the sake of men, he is set over the things that are near the God, in order that he should offer gifts and sacrifices, for sins,

2. being empowered[1032] to have compassion on those that do not understand[1032,1] or are ignorant. Since even he himself is compassed with infirmity,

as &c. has reference to mankind generally; hence &c., 321. In like manner, vi. 5, *Word of God.* Literally, *A particular word;* whereas &c. has reference to, *God's word generally.*

1032. *Being able &c.* Literally, *Having natural power to do so;* whereas &c., *Having divine permission to do so;* hence &c., 321.

3. and on account of it, *infirmity*, he ought.[497,2] As for the people.[497,1] So also for him, to offer for sins,

4. and so not any one taketh the honor[1033] to himself, but being called[497,2] of the God *to it he is*. As even indeed Aaron *was*.[497,1]

5. So also the Christ glorified not[1034] himself to have been made *by his own authority* a high priest, but he *glorified him* that said to him, a son[497,2] of me art[322,2] thou, I this very day have begotten thee.

6. As also in another *place*, he saith, thou a priest *art* unto the ever, after the order of Melchisedec,

7. *a priest* which, in the days of his flesh, having offered up supplications and also prayers, to him[1035] that is able to save him, from death, with strong crying and tears, and having been heard in *i e as to* the fear *of it*,

1032,1. *Stop.* The Sense here is not, *Only for the reason stated*, which is the Literal Sense; but, *Partly on that account;* hence the *Major Stop.* See Rule 184.

1033. *Not any one taketh the honor to himself.* Literally, *No man discharges the duties of the office;* whereas &c., *No man without Divine command assumes such an authority;* hence &c., 321.

1034. *Christ glorified not himself.* Literally, *Christ did not of himself claim the authority of such an office;* whereas &c., *Christ did not do so without Divine appointment;* hence &c., 321.

1035. *Having offered up &c.* Literally, *As a priest the prayers and supplications of others;* whereas &c., *Having himself addressed to God prayers and supplications;* hence &c., 321.

8. although a son existing, he sought, in what things, he suffered, the obedience *required of a priest,*

9. and having been perfect *in relation thereto,* he was to all those that obey him, an occasion of eternal salvation,

10. *he* having been called of the God, a high priest, after the order of Melchisedec,

11. of whom, much is for us, the word even difficult of interpretation to utter.[497,2] Seeing dull ye have become in the ears.

12. For even *ye* teachers being[322,2] under an obligation to be as to the time.[1036] A second time ye have need in respect of that[1037] you[381] should be taught, what things *are* the elements of the commencement of the revelations of the God, and so have become, having[1038] need of milk and not of strong[333] meat.

13. For every one that useth milk, *is* without experience concerning *the* promise of justification. For a babe he exists.

1036. *Stop.* The Sense here is not, *Because ye are teachers ye have need a second time to be taught,* which is the Literal Sense; but, *Although ye ought to be teachers, yet have ye need a second time to be taught;* hence the *Major Stop.* See Rule 184.

1037. *Ye have need &c.* Literally, *Ye actually require;* whereas &c., *Ye act as those that do require;* hence &c., 321.

1038. *Having need of milk.* Literally, *Absolutely requiring it;* whereas &c., *Like those who absolutely require it;* hence &c., 321.

322,2 224
14. But he is of full age, *that useth* the strong meat of those *kinds* that exist in the use *of it*, the senses having been exercised by holding of a discrimination of good and also of evil,

CHAPTER VI.

1039
1. wherefore having left the precept concerning the commencement of the Christ, to the perfection, we should be brought. Not again being thrown down *as requiring* a foundation of repentance, from dead works *i e works that are passed*, or *a foundation* of faith, in God's doctrine of baptisms.
1040 1041 1041,1

2. Or of a laying on of hands, of a resurrection from *the* dead, and of an eternal judgment,
500

3. as this we *Christians* shall effect, whensoever the God should allow.

4. For impossible it is that those that were once

1039. *The precept of the commencement.* Literally, *The commencing declaration;* whereas &c., *The declaration concerning the commencement;* hence &c., 321.

1040. *A foundation &c.* Literally, *As having no need of such a foundation;* whereas &c., *As having need to renew the foundation that has been laid;* hence &c., 321.

1041. *Faith in God's doctrine.* Literally, *Faith in the God of the doctrine;* hence &c., 321.

1041,1. *Stop.* The Sense here is not, *And have tasted, that is, realized the powers of an ever about to come*, which is the Literal Sense; but, *And are convinced of the reality of such powers;* hence the *Major Stop.* See Rule 184.

enlightened *respecting the pardon of works that are passed,* having tasted of the gift that is heavenly, even partakers were made of a spirit holy *i e free from guilt,*

5. and so good have tasted *the* word[1030] of God *to be.*[1041,1] And powers of an ever about to come,

6. yet fall off *from their confidence respecting the pardon of their works that are passed.*[1042] Again to renew *the pardon* through repentance, *through* crucifying afresh for *the satisfaction of* themselves the son of the God, and so exposing *him* to public shame *in not having fulfilled his promise of pardon.*

7. For earth that drank that oft comes on[1043] it rain, and bringeth forth fit herbage to those, by means of whom, also it is dressed, receiveth blessing, from the God.

8. But that that beareth thorns and briars, *receiveth of God no additional assistance, but* rejected

1042. *Stop.* The Sense here is not, *To renew after a renewal,* which is the Literal Sense; but, *To renew after having been pardoned;* hence the *Major Stop.* See Rule 184.

1043. *That oft comes on it, rain.* Literally, *A particular description of rain that often falls on the earth;* whereas &c., *That generally speaking drinketh up the rain that so frequently falls on it;* hence &c., 321.

it is, and near[1044] a curse, of which the end *is* unto burning.

9. But we are persuaded concerning you, beloved, the better things *exist*, even things being accompanied with salvation, though indeed we thus speak.

10. For not unrighteous the God is to have forgotten your work, and the love, which ye showed on account of his name, having ministered to the saints, also ministering *to them*.

11. And we desire each one of you the same[224] diligence[1045] to shew, according to *a possession of* the full assurance of the hope *of acceptance* unto *the* end,

12. in order that not slothful ye should have been. But followers of them that inherit the promises by means[1046] of faith and patience.

13. *I say of faith*. For the God having made[1047] pro-

1044. *And near a curse.* The Sense here intended to be conveyed is, *Resembling something cursed*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

1045. *The same diligence to shew.* Literally, *The same in all respects*; whereas &c., *A like amount of diligence*; hence &c., 321.

1046. *Of them that inherit the promises by means of faith and patience.* Literally, *By faith and patience they gain possession of the promises*; whereas &c., *That by faith and patience secure a realization of them*; hence &c., 321.

1047. *For God having made &c.* Literally, *Because God made*; whereas &c., *When God made it*; hence &c., 321.

497,2 1047,1
mise to the Abraham. Because by no one greater,
he was having *opportunity* to have sworn, he swore
by himself,

14. saying, when indeed blessing, I will bless
thee, and multiplying, I will multiply thee,

15. and accordingly *through faith* having had
patience, he obtained the promise.

16. *I say, patience.* For men, for the greater
1048
increase of patience, swear, and an end to them of all
contradiction, with respect to confirmation, the oath
is,

17. on account of which more abundantly, the
God determining to have shewn to the heirs of the
promise the immutability of his counsel, he confirmed
it by an oath,

18. in order that by means of two immutable acts,
1050
as to which, it is impossible God to have lied *without*

1047,1. *By no one greater.* Literally, *No one really greater;* whereas &c., *No one esteemed by man to be greater;* hence &c., 321.

1048. *And an end to them of all contradiction.* Literally, *It, in all cases, has that effect;* whereas &c., *The general estimation of man respecting it is such;* hence &c., 321.

1050. *It is impossible God to have lied.* The Sense here intended to be conveyed is, *That it was not possible for God, in the respects referred to, to have deceived man, since man could himself see whether the things stated were effected,* which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 321.

man's detection of it, we should[1051] have strong[333] consolation, that fled for refuge to have laid fast hold of hope that is proposed *to us,*

19. which we have[1052] as an anchor of the soul sure and also steadfast, and so *as* an entering into the interior *of the holy place* after *i e behind* the veil.[1052,1]

20. Whither a forerunner, on account of us, entered, Jesus, after the order of Melchisedec, a high priest being made unto the ever.

Chapter VII.

1. For this the Melchisedec, a king of Salem, a priest of the God most high, who met Abraham returning from the slaughter of the kings, and blessed him,

2. with whom also Abraham shared[1053] a tenth of all

1051. *We should have strong consolation.* The Sense intended to be conveyed is, *We should have the means of obtaining strong consolation;* hence &c., 321.

1052. *We have as an anchor.* The Sense intended to be conveyed is, *God granted it to man as an anchor;* hence &c., 321.

1052,1. *Stop.* The Sense here is not, *An entering into that place behind the veil where a forerunner entered,* which is the Literal Sense; but, *An entering into the place behind the veil, a place where a forerunner entered;* hence the *Major Stop.* See Rule 184.

1053. *Abraham shared a tenth of all.* Literally, *A tenth of all that he ever possessed,* as no *Restriction* is here expressed; whereas &c. restricted to, *Of all the spoils;* hence &c., 321. In the record in Genesis, the word *Shared* is changed to the word *Gave,* I con-

1053,1
the spoil. First indeed, being translated, a king of justification. And then indeed, a king of Salem, which a king of peace is,
322,2

3. without a father, without a mother, without descent, neither having beginning of days nor end
1054
of life *known to man.* And so having been made like to the son of the God, a priest he abides unto the
1054,1
continuance.

4. Now consider, how great this *priest was,* to whom Abraham gave a tenth of the spoils, the
1054,2
patriarch *he being,*

ceive with the *Context* there, implying a donation of the things that he then possessed, that is, of the spoils he had taken; If such is the case, the *Arrangement* should be *Regular*, and such we find it is.

1053,1. *Stop.* The Sense here is not, *First after Abraham shared the spoils*, which is the Literal Sense; but, *First in respect of his title, A king of Salem;* hence the *Major Stop.* See Rule 184.

1054. *Neither having beginning of days nor end of life.* To express the Sense which this passage is usually understood to convey, the *Arrangement* ought to be *Regular;* but the *Arrangement* is *Irregular*, the word *Having* being *Disarranged* in order to shew, that not the Person's Possession is here referred to, but, man's knowledge of what that Person possessed. Again, it is not, *Beginning of life i e Existence*, but it is, *Beginning of days*, that is, *Man has no knowledge concerning the commencement of his natural life*, and the *Disarrangement* of, *Nor end of life*, considered in relation to the Context, makes the Sense of it, *Nor concerning its termination;* hence the various *Disarrangements.* See Rule 321.

1054,1. *A priest he abides unto the continuance.* Literally, *A statement of an absolute fact;* whereas &c., *A statement of man's knowledge respecting a fact;* hence &c., 321.

1054,2. *To whom Abraham gave a tenth of the spoils.* Literally, *Voluntarily did so;* whereas from Genesis xiv. 23, it is probable, that the donation was not altogether a voluntary donation; in which

5. verily those that take the priestly[1055] office even of the sons of Levi,[1056] have a commandment to take tithes of the people, according to the law, this is of their brethren, even though having come out of the loins of Abraham.

6. But he that is not counted to descend from them, hath received tithes of Abraham, even he that hath the promises, he hath blessed.

7. And without all contradiction[333] *is it, that in every case* the less, of the better, is blessed,

8. and here indeed dying men receive[1057] tithes. But in that case being witnessed *it is,* that he liveth,

9. and as an expression *i e and for brevity,* it is *permitted* to have said concerning Abraham and Levi, he that receiveth[1058] tithes, he hath paid.

case the Sense here intended to be conveyed is, *Abraham consented to give;* and hence &c., 321. The record Genesis xiv. 20, has relation alone to the simple fact, *Abraham gave, that is, transferred,* irrespective of the circumstances which led him to do so.

1055. *That take the priestly office.* The Sense here intended to be conveyed is, *That act as priests;* hence &c., 321.

1056. *They have a commandment.* Literally, *They in particular have;* whereas &c., *There is a commandment for such to take;* hence &c., 321.

1057. *Dying men receive tithes.* Literally, *All men that die do so;* whereas &c., *Man, who by his nature is subject to death, receives tithes;* hence &c., 321.

1058. *He that receiveth tithes.* The *Disarrangement* here, I conceive, is to mark the restriction to the preceding Context. See Rule 321.

10. For yet in the loins of the father, he was existing, when Melchisedec[1058,1] *referred to* met him.

11. Therefore if indeed perfection, by means of the Levitical[224] priesthood, was existing. And the people that are under it have been instructed in a law *for its attainment,* who yet need would have after the order of Melchisedec to rise up another[1059] priest *in the person of the Messiah,* and not after the order of Aaron to be called.

12. For a change is made after[495] the priesthood being changed[1060] of necessity.

13. And concerning whom, these[382] things are *now* spoken,[1060,1] he partook[1061.1] of another tribe,[1061] of which, no one hath given attendance at the altar.

1058,1. *When Melchisedec met him.* Literally, *What is stated;* whereas &c., *At that time he had not been born;* hence &c., 321.

1059. *To rise up another Priest.* Literally, *A different person;* whereas &c., *Different instruction to that which they then possessed;* hence &c., 321.

1060. *A change is made after the priesthood &c.* Literally, *A change is made by the act of changing the priesthood;* whereas &c., *A change is made after the act of changing, in consequence of its having been changed;* hence &c., 321.

1060,1. *These things are spoken.* Literally, *The things referred to were actually spoken in relation to the Old Dispensation, though they had reference to Jesus, and were now applied by the Apostle to him;* hence &c., 321.

1061. *He partook of another tribe.* Literally, *The nature of his birth precluded his actually partaking of any tribe;* hence &c., 321.

14. For evident *it is*, that out of Judah, our Lord hath sprung, in which tribe, concerning priests, nothing Moses[1062] spake,

15. and far more yet[333] evident it exists, (possibly after similitude of Melchisedec,) another priest ariseth,

16. who, not in respect of a law of commandment of flesh, hath been made *a priest*, but in respect of a power *of obtaining* of life indestructible.

17. For it *the scripture* testifieth *this*, in that *it states*, thou a priest *art* unto the ever, after the order of Melchisedec.

18. So then indeed an annulling there is of *the* commandment going before, on account of the weakness[1063] and inutility of it.

19. For nothing[1064] the law completed. But a bring-

1061,1. *No one hath given attendance at the altar.* Literally I conceive, *For any purpose even to offer sacrifice;* whereas &c., *As to the performance of the duties of a priest;* hence &c., 321.

1062. *Moses spake.* Literally, *He spake nothing that had relation to priests;* whereas &c., *Nothing that had relation to their being priests;* hence &c., 322,1.

1063. *On account of the weakness and inutility of it.* Literally, *For all things, and so for what God designed it;* whereas &c., *Its weakness and inutility for obtaining the justification of man;* hence &c., 321.

1064. *Nothing the law completed.* Literally, *What is stated;* whereas &c., *Restricted to what is referred to in the Context;* hence &c., 321.

ing in of a better[333] hope, by means of which, we draw near to the God,

20. *I say better,* even inasmuch as *it was* not *established* without an oath. For verily the *i e those,* without an oath, exist, priests[1064,1] having been made.

21. But the *priest here referred to* was made with an oath, by means of him that said unto him, Jehovah swore, and will not repent, thou a priest art unto the ever,

22. by so much even of a better[333] covenant, a surety Jesus hath been made,

23. and the indeed many there exist, priests having been made, on account of the death *to which they are subject, they are* to be hindered to remain.

24. But the *priest* that is by means of the *appointment,* to continue him *a priest,* unto the ever, holds unchangeable[1065] the priesthood.[1066,1]

1064,1. *Priests having been made.* Literally, *Without an oath of any description, and so of the priest to regard the duties of his office;* whereas &c., *Without an oath from God, that the priest should accomplish that which man required;* hence &c., 321.

1065. *Holds unchangeable the priesthood.* Literally, *This would prohibit change of any kind,* which is not true; whereas &c., *That his priesthood is not to be changed for another, there is to be no further Dispensation from God;* hence &c., 321.

25. Whence also he is able to save to the utter-
1066
most *time* those that come by means of him to the
1065,1
God. Ever living *a priest* with respect to that he
1067 280
should deal for them *to be accepted.*

26. For a such like for us, as an high priest was proper, holy, harmless, undefiled, having been separated from the sinners *he saves,* and higher than the heavens having existed *i e existence,*

27. who hath not daily necessity, as the high priests formerly, for the his own sins, sacrifices to offer, then for the *sins* of the people. For this he effected once for all himself, having expiated sin.
224

28. For the law appointeth men high priests
1068
having infirmity. But the word of the oath that is

1065,1. *Stop.* The Sense here is not, *That by what precedes he derives power,* which is the Literal Sense; but, *By what precedes he is enabled to exercise the power;* hence the *Major Stop.* See Rule 184.

1066. *He is able to save to the uttermost.* Literally, *He naturally possesses power;* whereas &c., *He is able to exercise power;* hence &c., 321.

1066,1. *Stop.* The Sense here is not, *Actually ever living a priest,* which is the Literal Sense; but, *Never ceasing to be such so long as the office is required;* hence the *Major Stop.* See Rule 184.

1067. *Deal.* See Acts XXV. 24.

1068. *The law appointeth men &c.* Literally, *They select from among men those that have infirmities;* whereas &c., *The law appointed men to be high priests, all of whom have infirmities;* hence &c., 321.

after the law *appointeth,* a son unto the ever, *he* having been made perfect.

Chapter VIII.

1. Now *the* sum, concerning the things that are spoken, such like *i e is to this effect,* we have an high priest, who sets on *the* right hand of the throne of the majesty in the heavens *i e of the heavenly majesty,*

2. a minister[498] of the Holies,[225] even of the tabernacle[1069] that is true, which the Lord[333] pitched, not man.

3. For *on earth* every high priest is appointed to the end[1070] that he should offer gifts and also sacrifices.[1069] Whence necessary it is to have something, even this *man,* which he should have offered.

4. So then if indeed he *our high priest* was existing *now* on earth, not then perhaps a priest[322,2] he was existing after those that offer after law the gifts,

5. whosoever *they are,* they perform service[1071] to a

1069. *Stop.* The Sense here is not, *That on the account stated it is necessary for him to possess,* which is the Literal Sense; but, *In the offering of sacrifices &c., it is necessary for him to offer something;* hence the *Major Stop.* See Rule 184.

1070. *To the end that he should offer gifts.* Literally, *This is the object of his appointment;* whereas &c., *That it is one object for his appointment;* hence the *Peculiar Government.* See Rule 322,1.

1071. *They perform service &c.* The Sense here intended to be

pattern or delineation out of the heavens.[497,2] As Moses has been admonished of God, being about to make the tabernacle. For see, saith he *God*, thou shouldst have made all things, after the pattern that was given to thee, in the mount.

6. But now he *our high priest*[1072] hath obtained a more excellent ministry by so much, as a mediator of a better covenant[1072,1] he is,[322,2] which *i e in that*, for better promises,[333] has been established.

7. For if that first *covenant* faultless was,[322,2] probably a place was[1073] not being found for another.

8. But finding fault with them, he saith.[497,3] Behold, days[1074] come, saith Jehovah, when I will make with the

conveyed is, *Who do not institute any service but by direct command from God;* which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

1072. *But now he hath obtained.* The Sense here intended to be conveyed is, *He discharged the duties of a more excellent character;* which is not the Literal Sense; hence &c., 321.

1072,1. *As a mediator of a better covenant he is.* The word Mediator is *Disarranged*, in order to shew, that the superiority does not consist in the character of the Office; the word *Better* is *Disarranged* to shew, that it does not consist without Limitation, thus, *Art not better in being more secure;* but, *Better in respect of the things actually promised;* hence &c., 321.

1073. *A place probably was not being found for a second.* Literally, *It was not probable a place would have been found for it;* whereas &c., *The second would not have been required;* hence &c., 321.

1074. *Days come.* This implies, *Certain actual days;* whereas &c., *A certain period;* hence &c., 322,1.

house of Israel, and with the house of Judah, a new[335] covenant,

9. not according to the covenant, which I made with their fathers, in *the* day of my having taken by their hand to have led them, out of *the* land of Egypt, for they continued not in my covenant, so I regarded not them *exclusively*, saith Jehovah,

10. for this the covenant *is*, which I will make with the house of Israel, after those days, saith Jehovah, putting my laws, into their mind, even in their own heart, I will write them, and I will exist to them, as a God, and they shall exist to me, as a people,

11. and each should not have taught his fellow citizen, and each his brother, saying, know the Lord, for all shall[1075] know me, from *the* least to *the* greatest of them,

12. for merciful I will exist to their unrighteousness, and I should not have[1076] remembered any more *in my appointments to them* their *past* sins,

1075. *All shall know me.* Literally, *All without exception;* whereas &c., *All generally speaking;* hence &c., 322,1.

1076. *And should not have remembered any more.* Literally, *I should forget them;* whereas &c., *I should not recall their past disobedience;* hence &c., 321.

13. he hath made old the first[1076,1] *covenant*, in the *proclamation* to specify a new *covenant*. Now that that is decayed or waxeth old, approacheth disappearing.

CHAPTER IX.

1. Now verily the first *covenant* was having ordinances of service.[1076,2] And a worldly sanctuary.

2. For a tabernacle there was built, the first *part* in which.[1077] Even the candlestick, and the table, and the shew breads, and the golden censer *there was*, which is called the holies.

3. And after the second[224] veil *in it*, a tabernacle that is called the holies of the holies,

4. having the ark of the covenant having been overlaid round about with gold, in which, a golden

1076,1. *He hath made old the first covenant &c.* Literally, *The act stated constitutes the first covenant old;* whereas &c., *It proclaims that it had become old;* hence &c., 322,1.

1076,2. *Stop.* The Sense here is not, *That the ordinances of service specified were alone those of the worldly sanctuary*, which the Literal Sense probably implies they were; but, *That there were ordinances of service, and that there was a worldly sanctuary;* hence the *Major Stop*. See Rule 184.

1077. *Stop.* Had a *Minor Stop* been here expressed, I much question whether it would not have implied, whether the thing specified in what succeeds, did not include everything therein contained, whereas only a selection of them is here enumerated; hence the *Major Stop* is here employed to point out that such is the case. See Rule 184.

pot having the manna, and the rod of Aaron having budded, and the tables of the covenant.

5. And over it, cherubims of glory shadowing the mercy seat, of which, it exists not now to speak in part *i e particularly*.

6. Now the priests enter after these[495] thus having been prepared into indeed[224] the first tabernacle continually,[1079] performing the services.

7. But into the second, once of the year, alone the high priest *enters*, not without blood, which he offers for himself and the errors[1080] of the people,

8. this making manifest by the spirit that[225] is holy, not yet to have been made apparent the way[1081] of the holies[224] *i e of becoming pure*, while the first tabernacle having standing up,

9. which a parable *was* to the time that has been present *to us*, according to which *parable*, gifts and also sacrifices[1082] are offered.

1079. *Performing the service.* Literally, *In performing;* whereas &c., *To perform;* hence &c., 321.

1080. *And the errors of the people.* Literally, *Each man's personal transgressions;* whereas &c., *Their collective or national errors;* hence &c., 321.

1081. *The way of the holies.* I conceive this Literally means, *The way of doing holy things;* whereas &c. I conceive, as in the Paraphrase; hence &c., 321.

10. Not being able with respect to conscience to have made perfect him that does service only, in meats, and drinks, and divers[333] washings, and ordinances after flesh, until time of reformation, being imposed as a duty.

11. But Christ having come, an high priest of good things that are coming, of the greater and more perfect tabernacle, not made with hands, this is, not after this *character* after *i e as to* the creation *of it,*

12. neither by means of *the* blood of goats or calves. But by means of the his[224] own blood, he entered once for all into the holies, *he* having obtained an[1083] eternal redemption[333] *thereby.*

13. For if the blood of goats and of bulls, and *the* ashes of an heifer, sprinkling those that have been unclean, sanctifieth to the purifying[1084] of the flesh *to the extent to which it is prescribed,*

1082. *Gifts and also sacrifices are offered.* Literally, *On whose account they were offered;* whereas &c., *For whose benefit they were offered;* hence &c., 322,1.

1083. *Having obtained an eternal redemption.* Literally, *He entered once for all, because he had previously obtained an eternal redemption;* whereas &c., *He entered once for all, he thereby having obtained an eternal redemption;* hence &c., 321.

1084. *Sanctifieth to the purifying of the flesh.* Literally, *Purification of the entire flesh;* whereas &c., *To the extent to which it is prescribed for cleansing;* hence &c., 321.

14. more by how much[1084,1], the blood of the Christ, who, through *his having* an eternal spirit, offered himself[1085], without blame to the God[1085,1], shall purge your conscience, from dead *i e past*[333] works *of observances and sacrifices*, with respect to that[380] ye should serve a God having *i e possessing*[1024,1] life, *and so unchangeably able to deliver you,*

15. and so on account of this, a mediator of a new covenant[1086] he exists, in order that of death having been *i e having partaken*, on account of *man's assurance of* deliverance from the transgressions[1087] under the first covenant[224], they that have been called of the eternal inheritance[1088] should have received the *fulfilment of the* promise.

16. For where a covenant is a dead *person's,*

1084,1. See Rom. Note 641.

1085. *Offered himself.* The Sense here intended to be conveyed is, *Allowed himself to be offered;* hence &c., 321.

1085,1. From this place the Greek Text followed is that of Griesbach's.

1086. *And so on this account a Mediator of a new covenant he is.* Literally, *He is constituted;* whereas &c., *He is by man perceived to be;* hence &c., 321.

1087. *On account of deliverance from transgressions under the first covenant.* Literally, *To effect the deliverance;* whereas &c., *To assure man of his having been delivered;* hence &c., 321.

1088. *Should have received the promise.* Literally, *Should have the promise made to them;* whereas &c., *Should have the promise fulfilled to them;* hence &c., 321.

necessary is it to be sustained *i e adhered to* by him that made the covenant.

17. For a covenant, with *persons* dead, certain *i e* 497,2 *unchanged it is.* Otherwise at no time has it power, when he has life, that made the covenant.

18. Whence not even the first *covenant,* without blood, hath been dedicated.

19. For in accordance 495 to *the* law after 333 every precept 333 having been spoken by Moses to all the people, having taken the blood of the calves and goats *offered* 1089 *in sacrifice,* with water, and scarlet wool, and hyssop. Even he sprinkled the 1090 book 333 itself and all 333 the people, 333

20. saying, this the blood of the covenant *is,* 1090,1 which the God commanded to you.

21. And also he sprinkled the tabernacle and all 333 1090 the vessels of the ministry with the blood likewise,

1089. *Stop.* What succeeds this Stop being an independent Government, it is not subject to the Restriction of that which precedes it, thus, *After having acted in accordance to the commands of the law, then he sprinkled the book &c.;* hence had a *Minor Stop* been expressed, it would have implied, that it was not necessary to regard the Restriction; which not being the case; hence the *Major Stop,* in order to show the necessity of regarding it. See Rule 184.

1090. *He sprinkled the book itself and all the people.* I conceive the object of the *Disarrangement* here is to shew, that each individual was not particularly *sprinkled,* but that they were in a collective Sense, *purified by sprinkling;* hence &c., 321.

1090,1. *Which the God commanded to you.* Literally, *Which*

22. and almost *exclusively* with blood, all[1091] things
[382] are purged in accordance to the law, indeed without
shedding of blood, no remission exists *in the law.*

23. Therefore necessary the indeed types of the
heavenly privileges that exist during[1091,1] these *our* heavens
are to have been purified *with the sacrifices appointed.*
But the heavenly[333] *privileges* themselves with better
i e more effective sacrifices,[1091,2] than these *of the first*
covenant.

24. *I say more effective.* For not into holy *places*

God personally uttered; whereas &c., *Which God commanded to be uttered;* hence &c., 321.

1091. *All things are purged.* Literally, *All things without exception;* whereas &c., *All things referred to in the Context;* hence &c., 322,1.

1091,1. *During these heavens.* The Sense of the Authorized Version must have been expressed in Greek, *The patterns of the heavenly things,* with the Verb, *To purify* in the Subjunctive Mood, and the Pronoun translated *With these* in the feminine gender.

1091,2. *With better sacrifices.* According to Rule 333 Restriction is here expressed. The sacrifices were not better as regards Authority, for both originated from the Almighty. Neither were they better in respect of Certainty of fulfilment, for the same reason. And for the same reason, in respect of adaptation for the wants of man at the times of their appointment; and so on in other respects; but they were better in having more extensive promises attached to their observance.

It should be particularly observed, that the word here is not Singular, *Sacrifice,* but Plural, *Sacrifices;* hence the immediate Reference cannot be to the great Sacrifice of our Blessed Lord on the Cross, but possibly to the Personal, Mental, and Bodily Sacrifices that each individual makes, who realizes the privileges appointed to those who believe the truths that that great Sacrifice assures them of.

made with hands, the Christ entered, prefigures of the truths, but into heaven itself.[1091,3] Now to have been clearly exhibited in the presence of the God, for *the assurance of* us,

25. nor yet in order that often he should offer himself, as the high[1092] priest entereth into the holies, after a year,[497,2] with blood of another.

26. Otherwise it is necessary he often to have suffered since *the* foundation of *the* world. But now once for all to *the* end of the evers, as to a putting away of sin, by means of his sacrifice, he hath been made manifest,

27. but inasmuch as, it is appointed to the men *obtaining salvation* once for all to have died. Though after this,[497,1] *is* judgment.

28. So even *is it appointed* the Christ's once for all having been offered to the end that[380] he should have borne sin[1093] of many, because of *the* second *time*

1091,3. *Stop.* The Sense is not here, *At the time specified to be made apparent*, which is the Literal Sense; but, *At the time specified there was ability to discern*; hence the *Major Stop.* See Rule 184.

1092. *The high priest entereth.* Literally, *After similarity of manner*; whereas &c., *After a similarity of act*; hence &c., 322,1.

1093. The word *Many* is *Disarranged* to preclude the Sense, *Many sins.* See Rule 321.

of his coming, without *reference to* sin, he shall come
1094
to those that await him, for salvation.

CHAPTER X.

1095
1. For the law having a shadow of good *privileges* that are about to come, not the image itself of the privileges, by year, never is able by the it sacrifices,
1095,1
which they offer, *the same* in relation to the continuance *of them,* those that assent *to them* to have
497,2
made perfect.

2. Otherwise probably they ceased not *to be so, (annual sacrifices* being offered on account of the *fact* no one to have now consciousness of sins,) *they ceased not* that serve for once for all having been purged *from a sin,*

3. but in them *i e annual sacrifices,* a remembrance of sins, after a year *there is.*

4. For impotent blood of bulls and goats is to take away sins,

1094. *To those that await him.* Literally, *Await his appearance;* whereas &c., *Await his deliverance;* hence &c., 321.

1095. *The law having a shadow.* Literally, *The law has an actual shadow;* whereas &c., *The law has only what is in value equivalent to a shadow;* hence &c., 321.

1095,1. *The Law never is able by its sacrifices those that are sent to have made perfect.* Literally, *In any manner;* whereas &c., *Without a continued observance of them;* hence &c., 321.

5. wherefore coming into the world, he *the Christ* saith, thou willed not sacrifice[1096] and offering. Though a body thou prepared for me,

6. burnt offerings, even for sins, thou art not pleased with.[497,4]

7. Then I said.[497,3] Lo, I come to a volume of a book, it has been written of me in respect of that[381] I should have performed, the God thy will *is*.

8. Above saying, that thou willed not neither art pleased with sacrifice[1096] and offering and burnt offerings even for sin, which, in accordance to the law, are offered.[497,4]

9. Then he hath said.[497,3] Lo, I come in respect of that[381] I should have performed thy will, he taketh away the first *covenant*, in order that the second should have been established,[1099]

10. by which will, we having been sanctified exist by means of the offering of the body of Jesus Christ once for all,

1096. *Thou willed not sacrifice &c.* Literally, *Thou commanded not that man should make any sacrifices;* whereas &c., *It was not Thy wish, but man's necessity, that made Thee command sacrifices;* hence &c., 321.

1099. *In order that the second &c.* Literally, *This was the object of his doing it;* whereas &c., *This was a result attendant on his doing it;* hence &c., 322,1.

1100

11. now every indeed priest stood by day, minis-
1100,1
tering even the same. Oftentimes offering sacrifices, which never are able to have taken away sins.

1101

12. But he having offered one sacrifice for sins, with respect to the continuance *of it,* he set down at right hand of the God,

1101,1

13. the result *of its fulfilment to man* expecting. When his enemies should have been made his footstool.

1102

14. For he hath perfected by one offering, with respect to the continuance, those that are sanctified.

1100. *Every priest stood by day.* Literally, *Every priest, each day, did what is stated;* whereas &c., *Each of them did it, some of them one day, some another; and so collectively, it was done by them daily;* hence &c., 322,1.

1100,1. *Stop.* The Sense here is not, *Oftentimes each day;* which is the Literal Sense; but, *Oftentimes in their ministration;* hence the *Major Stop.* See Rule 184.

1101. *Having offered one sacrifice for sin with respect to continuance.* The word, *Having offered,* is *Disarranged* to shew, that it is not used in its strict Literal Sense, and the words, *One sacrifice,* are *Disarranged* to shew, that the Reference is not to, *One act of Christ,* which is the Literal Sense, but to the redemption by Christ continuing, *The One mode of deliverance to the end of time.* See Rule 321.

1101,1. *Stop.* The Sense here is not, *After his enemies have been made his footstool he would then be expecting,* which is the Literal Sense; but, *His expectation would continue until that event, when it would terminate in realization;* hence the *Major Stop.* See Rule 184.

1102. *He hath perfected in one offering.* The object of the *Disarrangement* here, is the same as in Note 1101.

15. Even as the Spirit that[1102,1] is holy bears witness to us. Because *it exists* in the *declaration* to have foretold,

16. this the covenant *is*, which I will make with them *that are my people*, after those days, saith Jehovah, putting laws of me *i e mine*, into their hearts, even in their minds, I will write them,

17. as I should not have remembered[1103] still their sins and their iniquities *if they continue in the covenant*.

18. Now where a remission of these *is*, no more offering *is there* for sin.

19. Therefore brethren having boldness, with respect to the entrance of the holies, by the blood of Jesus,

20. which *entrance* he consecrated for us a new way and living, through the veil, this exists through his *having had* flesh,

21. though a great priest, over the house of the God,

1102,1. *Even as the spirit that is holy bears witness to us.* Literally, *Us in particular;* whereas &c. General, *All Christians;* hence &c., 321.

1103. *I should not have remembered &c.* Literally, *I should*

22. we should draw near with a true[333] heart, in full assurance of faith, *we* having been cleansed by sprinkling the hearts[1103,1] *of christians,* from consciousness of evil,

23. and the body's *alienation to God of christians* having been washed by *baptism's* pure water, we should hold fast the profession of the hope *of our acceptance* without wavering. For faithful he that promised *is,*

24. and should consider one another, for exciting of love and of good[333] works.

25. Not forsaking the assembling together of ourselves.[497,2] As a custom to some, but exhorting even so much more as much as, ye see the day *of knowledge* approaching.

26. For willingly sinning by us, no more for sins,

forget it; whereas &c., *I should not recall them if they continue in my covenant;* hence &c., 321.

1103,1. *The hearts.* Let this be noted, 1st. There is no authority for the Authorized Version, *Our hearts, Our body.* 2ndly. And that it is Plural, *The hearts,* and Singular, *The body; The hearts;* in my opinion to shew, that the Reference is to the humerous misgivings and condemnations of the heart on account of our consciousness of the evil that dwells within us; *The body,* in my opinion to shew, that the Reference is to the single state in which we were of alienation to God, and from which we were once for all washed by the water of Baptism.

a sacrifice remains after the *fact*, to have received
1103,2
the knowledge of the truth.

27. But a certain fearful earnest expectation of
1104
judgment and fire, a zeal of being about to devour
the adversaries,

28. any one having despised a law of Moses, with-
333
out mercies, by two or three witnesses, he died,

29. think ye how much, he shall be thought
210
1106 333
worthy of more severe punishment, that trod under
1107 1107
foot the son of the God, and counted the blood of
the covenant a common *blood, and as such insufficient,*
by which, he was sanctified, and so despised the spirit
1107
of the grace *vouchsafed to him.*

30. *I say think.* For we have known him that
1108
said, punishment *is* with me, I will remunerate, saith

1103,2. *No more for sins a sacrifice remains.* Literally, *In such case every sacrifice is unavailing;* whereas &c., *If the sacrifices we have do not avail, no other sacrifice remains for us;* hence &c., 321.

1104. *A zeal of being about to devour.* Literally, *Of immediate destruction;* whereas &c. I conceive, *Of certain destruction;* hence &c., 321.

1106. *He shall be thought worthy of more severe punishment.* Literally, *He shall be judged by God;* whereas &c., *Man should esteem him to deserve;* hence &c., 321.

1107. *That hath trodden under foot the Son of the God &c.* This and the two following *Disarrangements* in this verse, are, I conceive, intended to shew, *That what is stated was not actually done,* but, *That what was done, was, as to its effect, doing what is stated in these sentences;* hence &c., 321.

1108. *Revenge is with me.* See Rom. xii. 19.

Jehovah, and again, Jehovah shall[1109] judge his people,

31. fearful is the thing to have fallen *for punishment* into *the* hands of a living God.

32. But call to remembrance the former days, in which, having been enlightened, ye endured[1109,1] a great contest[333] with afflictions,

33. this indeed, *ye* being publicly exhibited *to censure*[1110] by reproaches and also oppressions. And so this, partakers having become[1111] of those that are in this manner conversant *with afflictions*.

34. For even ye had compassion[1112] upon the persons bound, and accepted[1113] the spoiling of your goods with

1109. *God shall judge.* Literally, *God shall personally do it;* whereas &c., *God shall cause it to be done;* hence &c., 322,1.

1109,1. *Ye endure a great contest with afflictions.* Literally, *Ye were perplexed by their attacks upon you;* whereas &c., *Ye were severely afflicted through your light;* hence &c., 321.

1110. *Ye being publicly exhibited &c.* Literally, *A personal exhibition;* whereas &c., *The reproaches were publicly uttered;* hence &c., 321.

1111. *Partakers having become.* Literally, *Partakers of the reproaches;* whereas &c., *Partakers of blame in countenancing those that are thus reproached;* hence &c., 321.

1112. *Had compassion upon the persons bound.* Literally, *Shewed to them personally kindness;* whereas &c., *Regarded their sufferings with pity, and were ready to assist them;* hence &c., 321.

1113. *Accepting the spoiling of your goods with joy.* Literally, *Rejoicing at it;* whereas &c., *Rejoicing, notwithstanding their destruction;* hence &c., 321.

joy, acknowledging to have in yourselves better[333] property, in *the* heavens, even an enduring.

35. Therefore ye should not have cast away your confidence *of being in Christ reconciled to God,* which hath great recompense of reward.

36. For ye have need[1114] of patience, in order that the will of the God having performed, ye should have received the promise *of eternal life.*

37. For yet a little *time* whensoever howsoever *(whether by man's death or his own personal appearance)* he that cometh will come, and will not tarry.

38. So then the just, by faith, shall live, yet if he should have drawn back, my soul has not pleasure in him.

39. But we exist not of drawing back, unto perdition, but of belief, unto saving of soul.

Chapter XI.

1. Now faith exists of *i e concerning* things being hoped for, a first principle of things, an evidence of not being seen.

1114. *For ye have need of patience.* Literally, *Ye require a supply of patience;* whereas &c., *The exercise of patience is required;* hence &c., 321.

2. And so by this *principle*, the presbyters were witnessed *to be such*,

3. we understand through faith[1115] the ages[996] *i e the Dispensations*[1116] to have been constructed by command of God, to the end that *man should believe*.[1117] Not of things being apparent, the things that are seen should have been made,

4. we understand[1118] through faith, Abel, than Cain, offered[333] to the God, a more acceptable sacrifice, by which,[1118,1] righteous he was witnessed to exist through testifying to his gift of the God, and so by means of it, having[1118,2] died. Still he speaks,

5. we understand through faith, Enoch[1119] was trans-

1115. *We understand through faith.* Literally, *Without other assistance;* which is not true; hence &c., 321.

1116. *The ages to have been constructed.* Literally, *The existence of time;* whereas &c. has reference to man's relation to God during that time; hence &c., 321.

1117. *To the end that. Not of things being apparent &c.* Literally, *The object for which it was done;* whereas &c., *That man should be able to perceive that such is the case;* hence the *Peculiar Government.* See Rule 380.

1118. *Abel, than Cain, offered to the God &c.* Literally, *The sacrifice itself was more acceptable;* whereas &c., *The manner of its offering was more acceptable;* hence &c., 321.

1118,1. *Righteous he was witnessed to be.* Literally, *In all respects he was such;* whereas &c., *Such in respect of the offering;* hence &c., 321.

1118,2. *Stop.* The Sense here is not, *Gives new instruction,* which is the Literal Sense; but, *The instruction he has given continues effective;* hence the *Major Stop.* See Rule 184.

lated in respect of that[381] he should not have seen death, and so was not in a situation of being found *by death*, because the God[1119,1] translated him. *This we understand*, because before his translation, he hath been declared to have been acceptable to the God.

6. Now without faith, impossible it is to have been acceptable. For it is necessary for him[1120] that cometh near to the God to have believed, as it does exist indeed to those that diligently seek him, a recompenser he is,

7. we understand through faith, divine information having been given to Noah, concerning things that are not then seen, having been affected with a religious awe, he prepared an ark, for deliverance of his house, by means of which, he condemned the world, and an heir became of the justification[1121] that is by faith,

1119. *Enoch was translated.* I conceive that this word originally means, in this connexion, *To change*, and this Enoch was not, for he was living and continued to live; *the change* would have been for him to have died; hence &c., 322,1.

1119,1. See Acts xiii. 30.

1120. *It is necessary for him that cometh.* Literally, *It is necessary to believe him that cometh;* hence &c., 321.

1121. *And an heir became of the justification by faith.* Literally, *This would refer to the great day of account;* hence &c., 321.

The justification by faith. Literally, *The justification that faith*

8. we understand through faith, being named to Abraham, he listened to have gone to the place, which he was about to receive for an inheritance, and went. Not knowing.[1121,1] Whither he went,

9. we understand through faith, he sojourned in the land of the promise *to him* as a stranger, in tents, having dwelt with Isaac and Jacob the co-heirs of the promise of the same.

10. For he was earnestly expecting the city having the foundations,[498] of which a builder and maker the God *must be*,

11. we understand through faith, even Sarah herself received strength for conception[1123] of seed, even against fixed time of age, because faithful, she esteemed him that promised,

obtains; whereas &c., *The justification that man obtains by the exercise of faith*; hence &c., 321.

1121,1. *Stop*. The Sense here is not, *He had no knowledge of what he was doing*, which is the Literal Sense; but, *He had no knowledge of that which he was doing would effect*; hence the *Major Stop*. See Rule 184.

1122. *He was earnestly expecting the city &c.* Literally, *Expecting the specific thing specified*; whereas &c., *Expecting the realization of God's promise*; hence &c., 321.

1123. *Through faith Sarah herself received strength.* Literally, *Obtained an increase of her powers by natural means*; hence &c., 321.

12. therefore indeed of one, there was sprung *children,* and these after *his* having been dead.[497,2] As the stars of the heaven for the multitude *of them,* and as the sand that is of the shore of the sea, that is innumerable,

13. according to *our* faith, these all[1124] died. Not having received the promises, but from afar having beheld[1125] and greeted and professed them, for strangers and pilgrims they exist on the earth.

14. For they that say such[1126] things[1127] *of themselves* declare plainly, that they seek a native country,

15. *I say seek,* as if indeed they were mindful[1128] of that *country,* from which, they came out. they were having usually opportunity to have returned.

16. But now they[1129] desire a better, this is, a

1124. *These all died.* Literally, *All descending from Abraham died in faith,* which not being the Sense intended to be conveyed, hence &c., 321.

1125. *Having beheld them.* Literally, *Clearly understood them;* whereas &c., *Having partial comprehension of them;* hence &c., 321.

1126. *They that say such things.* Literally, *That at any time give utterance thereto;* whereas &c., *That utter it in relation to their ultimate attainment;* hence &c., 321.

1127. *They seek a native country.* Literally, *The country of their birth;* whereas &c., *A country they will acknowledge to be theirs;* hence &c., 321.

1128. *They were mindful.* Literally, *If they remembered;* whereas &c., *They chose to acknowledge it as the country they were seeking;* hence &c., 321.

1129. *But now they desire a better.* Literally, *At the time the*

heavenly, wherefore the God their God is not
1130
ashamed of them to be called. For he prepared for
them a city,

17. we understand through faith, Abraham hath
offered up the Isaac, being tempted *not to do so*, as
1132 1131
he that received the promises was offering up the
only begotten *son*,

18. to whom, it was said, that through Isaac, seed
1132,1
shall be called thine,

19. having accounted that even from *the* dead to
500
raise up *him*, able the God *was*, from whence him
also, *speaking* in a figure, he received,

20. we understand through faith, concerning things
about to come, Isaac blessed the Jacob and the
Esau,

Apostle wrote, they desired it; whereas &c., *Has reference to the time to which the record relates;* hence &c., 321.

1130. *Their God not ashamed of them to be called.* Literally, *Not ashamed of them to be called by others their God;* whereas &c., *Not ashamed to be called by them their God;* hence &c., 321.

1131. *He was offering up the only begotten.* Literally, *His only child;* whereas &c., *The only one entitled to the promise;* hence &c., 321.

1132. *He that received the promises.* Literally, *To whom they were fulfilled;* whereas &c., *Who received them as a channel of communication;* hence &c., 321.

1132,1. *Seed shall be called thine.* Literally, *That only shall be entitled to such a name;* whereas &c., *Shall be entitled to it in relation to the matter treated of in the Context, the promised blessing of God;* hence &c., 321.

21. we understand through faith, Jacob dying blessed each of the sons of Joseph,[1133] when bent reverently[1134] on the top of his staff,

22. we understand through faith, Joseph finishing, concerning the departing of the sons of Israel, mentioned, and concerning his bones, he gave commandment,

23. we understand through faith, Moses having been born, he was hid three months, of his parents, because they esteemed beautiful the child, and were not afraid of the command of the king,

24. we understand through faith, Moses to years of discretion having come, a son of Pharaoh's[1135] daughter refused to be called,

25. rather having chosen to be afflicted with the people of the God, than for a season to have enjoyment[1136] of sin,

1133. *He blessed each of the sons of Joseph.* Literally, *He called down exclusively good on each of them;* whereas &c., *He delivered to each of them that which God appointed;* hence &c., 321.

1134. *Bent reverently.* I have no authority for this Signification, beyond what appears to me to be its Sense in certain places.

1135. *A son of Pharaoh's daughter refused to be called.* Literally, *He refused to have such an appellation;* whereas &c., *He refused the course of life which the realization of such an appellation entailed;* hence &c., 321.

1136. *Enjoyment of sin.* *Disarranged* to shew, that there is no

26. having esteemed[498] greater riches than the
[1137] treasures of Egypt the reproach *of those* after the
Christ. For he was looking attentively at the re-
compence of the reward,

27. we understand through faith, he forsook Egypt.
Not having been afraid of the wrath of the king.
For as seeing[1138] the invisible, he endured,

28. we understand through faith, he hath insti-
tuted the passover and the sprinkling of the blood, lest
he that destroys the firstborn should touch them,

29. we understand through faith, they passed
through the Red[225] Sea as on dry ground, which the
Egyptians having[1139] taken an attempt, they were
drowned,

30. we understand through faith, the walls of
[1141] Jericho[323] fell down, having been encompassed on seven
days,

real enjoyment in sin, there is alone *enjoyment* in the performance of the things which are sinful. See Rule 321.

1137. *The treasures of Egypt.* Literally, *The treasures of the whole of Egypt;* whereas &c., *Those treasures he might have obtained in Egypt;* hence &c., 321.

1138. *For as seeing the invisible.* Literally, *For as actually seeing God;* whereas &c., *For as sensible of God's power;* hence &c., 321.

1139. *Of which the Egyptians having taken an attempt.* Literally, *An attempt to pass through the Red Sea as on dry ground;*

31. we understand through faith, Rahab the harlot[1142] perished not with those that believed not, having received the spies, with peace,

32. and what further *than we understand by faith* should I say. For the time will fail me relating[498] concerning Gedeon, Barak and also Samson, and Jepthæ, David and also Samuel, and the prophets,

33. who, through *their exercise of* faith, subdued kingdoms, wrought righteousness, obtained promises, stopped *the* mouths of lions,

34. quenched *the* violence of fire, escaped edges of swords, were strengthened in weakness, valiant waxed in fight, turned to flight[1143] armies of aliens,

35. women receive by resurrection their dead. But others were[1143,1] tortured, not having accepted the

whereas &c., *An attempt to pursue the Israelites;* hence &c., 321.

1141. *The walls of Jericho fell down.* Literally, *They actively did what is stated;* whereas &c., *They were acted on by God;* hence &c., 321.

1142. *Rahab the harlot perished not.* I conceive the object of the *Disarrangement* here is to shew, that *perish* is not here used in the Sense of *Annihilation.* See Rule 322,1.

1143. *Turned to flight armies of aliens.* The preceding Context has relation to the actual personal acts of the persons referred to, and had this passage been *Regular,* it would have implied, that the persons referred to effected in their actual persons what is stated, instead of effecting it by those under their command; hence &c., 321.

1143,1. *But others were tortured.* Literally, *Other dead;* hence &c., 322,1.

deliverance *offered to them,* in order that they should
1144 333
have obtained a better resurrection.
1145
36. And others had trial of mocking and scourgings. Yea more, of bonds and imprisonment,

37. they were stoned, were sawn asunder, were
1146
tempted *to homicide,* died by slaughter of sword, wandered about in sheep, in goat-skins, being destitute, afflicted, tormented,

35
38. *persons* of whom worthy *in God's estimation*
322,2
the world was not, *they* in deserts, being *by him* caused to wander, also in mountains, and dens and the caves of the earth,

39. so all these having been bearing witness *to a future life,* through the faith *they exhibited,* received not the promise of the God, concerning our *i e christians* having
1147
been provided a better *state,*

1144. *In order that they should have obtained a better resurrection;* Literally, *This was their object in so doing;* whereas this is, but a consequence resulting from their objects; hence &c., 321.

1145. *Others had trial of mockings and scourgings.* Literally, *Practised those things;* whereas &c., *Were subjected to mockings and scourgings;* hence &c., 321.

1146. *They died by the sword.* Literally, *The sword only;* whereas &c., *Died by the Sword, Spear, Knife, Axe &c.;* hence &c., 321.

1147. *Having provided a better witness.* Literally, *Better than can be obtained by any exercise of faith;* whereas &c., *Better as regards the explicit developement of the truth referred to;* hence &c., 321.

40. in order that not without us, they should have been complete.

Chapter XII.

1. Wherefore truly indeed we, having so completely[498] surrounding us, a cloud of witnesses, having laid[1148] aside all pride, truly the easily besetting[225] sin of patient endurance, we should run a race that is proposed[498] to us,

2. beholding as the beginner and finisher[1150] of the faith *respecting a future life* Jesus, who for a joy that is set before him, endured a cross, having despised[1151] *the* shame.[1152] And at right hand of the throne of the God, sat down.

3. For consider him that hath endured of the sinners[1153] against him such contradiction, lest ye should have been wearied in your present lives, being faint,

1148. *Having laid aside all pride.* Literally, *Having become perfectly humble;* whereas &c., *Having ceased to estimate anything as entitling us to favor;* hence &c., 321.

1150. *The beginner and finisher.* If St. Paul considered Almighty God to be, *The beginner and finisher*, and Jesus Christ, *The Executor*, then the *Arrangement* should be *Irregular*. See Rule 321.

1151. *Having despised shame.* Literally, *Real shame;* whereas &c., *What man in relation to such a death, regarded to be shame;* hence &c., 321.

1152. *Stop.* The Sense here is not, *And so at right hand sat down*, which is the Literal Sense; but, *And now at right hand sat down;* hence the *Major Stop.* See Rule 184.

1153. *Endured such contradiction &c.* The *Disarrangement*

4. not yet unto blood, ye resisted, against the sin *that assails you,* contending,

5. and ye have been forgetting the exhortation, which speaketh to you [1154] as to sons, O son of me. Despise not a chastening of Jehovah, neither faint, by him, being rebuked.

6. For whom Jehovah [1154,1] loveth, he chasteneth. And he scourgeth every [333] son, whom he receiveth,

7. if ye [1155] endure chastising, the God is dealing [1156] as with sons by you [322,2] *are dealt with.* For who a son is, whom a father [1157] chastens not.

8. But if without chastising ye are, of which partakers [1158] all have been made, then bastards [322,2] and not sons ye are. [497,5]

here is intended to shew, that *The magnitude,* here, has reference to the greatness of the endurance, and not of the contradiction; the Literal Sense would determine the reverse to be the case; hence &c., 321.

1154. *Which speaketh to you as to sons.* Literally, *You in particular;* whereas &c., *You generally;* hence &c., 321.

1154,1. *For whom God loveth.* Literally, *Loves in all respects;* whereas &c., *So far as not to make chastisement a mark of his displeasure;* hence &c., 321.

1155. *If ye endure chastising.* Literally, *If ye endure any such pain,* this all sinners do; whereas &c., *If ye endure that which God designs alone as chastisement;* hence &c., 321.

1156. *The God is dealing &c.* Literally, *God is dealing with you as with sons;* whereas &c. as in the Paraphrase; hence &c., 321.

1157. *Whom a father chastens not.* Literally, *Punishes;* whereas &c., *Restrains;* hence &c., 321.

1158. *Of which partakers all have been made.* Literally, Had

9. Furthermore we have the indeed fathers of
1159 1160 1161
our flesh chastisers, and were ashamed not, how
much more shall we be in subjection to the father of
the spirits *of them*, as then we shall live.

10. For the indeed *fathers*, for a few days, after
333
that that pleases them, were chastising. But the
father of their spirits chastises for the profit *of us*, to
380
the end that we should have partaken of his holiness.

11. Now all chastising, for indeed the time, seems
not joy to exist, but grief. Nevertheless it yields after
1162
a time peaceful fruit to those that have been exer-
cised by means of it after righteousness,

12. wherefore lift up hands that have been hanging
498
down and knees that have been feeble,
498
13. and make straight paths for your feet, in order

the *Arrangement* been *Regular*, *Of which all partakers of it have been made;* whereas &c., *Of which partakers all men have been made;* hence &c., 321.

1159. *We have &c.* Literally, *We personally;* whereas &c., *We generally;* hence &c., 321.

1160. *Were not ashamed.* Literally, *We felt no shame;* whereas &c., *We were not discouraged from still seeking to please him;* hence &c., 321

1161. *More how much.* See Note to Romans v. 9.

1162. *It yields &c. The punishment does not yield,* which is the Literal Sense, but the right endurance and use of it does; hence &c., 321.

The words, *By means of it*, are *Disarranged*, to shew the Sense is not, *By means of it righteousness.* See Rule 321.

that the lame should not have been[498] turned away. But rather should have been cured,

14. follow[1164] peace, with all *men*, and the holiness, of which without, no one shall see the Lord,

15. looking diligently. Not any one being in want of the grace of the God. Not any *i e that no* root of bitterness up-springing, it should cause trouble, and by means of this, many should profane.

16. Not any *i e that no* fornicator or profane person *acts* as Esau, who, for a morsel of meat, his rights of birth sold.

17. For ye know, that when afterward wishing to have inherited the blessing, he was rejected. For he obtained not place[1166] by changing *Isaac's* mind, though with tears, having searched after it.

18. *I say, looking diligently.* For ye have not come to a being carefully touched mountain, or to a having been in a blaze with fire, or to a thick cloud, or to darkness, or to tempest,

1164. *Follow peace.* As far as right allows, which restriction not being included in the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 321.

1166. *He obtained not place by repentance.* Literally, *He obtained not God's pardon;* whereas &c., *He obtained not by repentance the place which he formerly held;* hence &c., 321.

19. or to a sound[1167] of a trumpet, or to a voice of words, which they that heard, entreated not to have added to them a word.

20. For they were not inclining to that that is given in charge, as when a wild beast[1168] should touch the mountain, it shall be stoned,

21. and so terrible[210] was it existing, that appeared, Moses[1169] said, terrified I exist, even trembling with fear,

22. but ye have come to Sion's mountain, even to a city of a living God, a heavenly Jerusalem, and to an innumerable company of angels,

23. to a general assembly and church of firstborns having been registered in *the* heavens, and to a judge, a God of all, and to a *state of* spirits of just *men* having been made perfect,

24. and to a mediator of a new covenant[1170] after

1167. *To the sound of a trumpet.* The Sense here intended to be conveyed is, *To a sound resembling that of a trumpet;* which not being the Literal Sense, is the occasion of the *Disarrangement* here. See Rule 321.

1168. *As when a wild beast &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *A wild beast of the mountain;* whereas &c. as in the Paraphrase; hence &c., 321.

1169. *Moses said.* Literally, *The exact words recorded;* whereas &c. I conceive, *He spoke words to that effect;* hence &c., 322,1.

1170. *A Mediator of a new covenant after Joshua's time.* Had the *Arrangement* been *Regular*, in which case the word *Mediator* would have been *Arranged* the first word in the sentence, the Sense

Joshua's *time,* and to a blood of sprinkling speaking
1171
better things, than the Abel's,

25. consider attentively. Ye should not have rejected him that *therein* speaks. For if those escaped
1171,1
not *punishment,* having rejected warning of God
1161
that was for earth, more how much *shall not* we *be*
1172
punished that slight that that is for heavens,

26. *I say, not him that therein speaks,* of whom
498
the voice shook then the earth. But now he hath
1173,1
promised, saying. Yet once more I shake not only the earth, but also the heaven.

1173,1
27. And the *declaration.* Yet once more, manifests of the things that are shaken the abrogation, as of

conveyed would have been, *And to a Mediator of Jesus's or Joshua's new covenants;* whereas &c. as in the Paraphrase; hence &c., 321.

The word translated Joshua or Jesus being in the Genitive, cannot be the Appellation of the Person who is *Mediator,* but must have Reference to some Person giving or causing the Appellation, either to the Covenant, or to its quality of being a new one.

1171. *Speaking better things than Abel's.* Literally, *Abel's blood spoke acceptance with God, and what is better than that;* but the Sense intended to be conveyed is, *Abel's blood spoke an assurance alone of God's acceptance of him, whereas the blood of sprinkling here referred to, speaks an assurance of God's acceptance of all men;* hence &c., 321.

1171,1. *Having rejected warning of God &c.* Literally, *Having done the exact thing specified;* whereas &c., *Having as to its effect so acted;* hence &c., 321.

1172. *That slight him that is for heavens.* Literally, *Him that had no connexion with earth;* hence &c., 321.

1173,1. *Stop.* The Sense here is not, *I will only once more*

things that have been made, in order that there should remain the things that are not to be shaken,

28. wherefore receiving[1174] an immoveable kingdom, we should have grace, by means of which, we should serve acceptably the God, with reverence and godly fear.

29. For even our God *as he was to Moses in the bush* a consuming fire *i e terrible in majesty is,*

CHAPTER XIII.

1. continue,[1175] the brotherly love of the strangers *to your faith.*

2. Do not forget. For by means of this *i e of their being strangers,* they *i e their characters* were concealed, *so* some having *by so doing* received hospitably angels,

3. remember the prisoners *for the faith,* as having been joined with them that suffer adversity, as also yourselves being in *the* body,

shake the earth, which the Literal Sense requires it should be; but, *A simple declaration that it shall at all events once more be done;* hence the *Major Stop.* See Rule 184.

1174. *Receiving an immoveable kingdom. We receive a Dispensation that is not to be changed, and by which we are promised an eternal kingdom,* but this is not the Literal Sense; hence &c., 321.

1175. *Continue the brotherly love.* I conceive this duty had been much neglected, and that the *Disarrangement* conveyed a re-

4. honorable the marriage with all *persons i e with any kind of person is,* even the bed undefiled *is.* But the God will judge[1176] whoremongers and adulterers,

5. *exist* without covetousness, the disposition being content with the things that are possessed. For he hath said, I could never have[1177] left thee, neither forsaken thee as to our being bold to say,

6. Jehovah to me a helper *is,* and so I will not be terrified, what shall[1178] man do to me,

7. remember your governors, which spoke to you the word of the God, by *the assistance of* whom considering attentively the way of escape from the manner of life *they condemn,* follow the faith *you have been taught,*

8. Jesus[1178,1] Christ yesterday and to day the same *is,* also for the ever,

primand, in reminding them that such was the case; hence the *Disarrangement.* See Rule 321.

1176. *The God will judge.* Literally, *Visit with punishment;* whereas &c., *When God judges all men, their sin will not be forgotten;* hence &c., 321.

1177. *Could never have forsaken thee &c.* Literally, *In no way be separated from thee;* whereas &c., *In every case Man and not God must cause the separation;* hence &c., 321.

1178. *What shall man do to me.* Literally, *In anything that he can do;* whereas &c. restricted, *To the doing of the things referred to in the context;* hence &c., 321.

1178,1. To justify the Sense of the Received Version, the words *Jesus Christ* must be in the Accusative Case.

9. be not carried about[1179] with divers and strange doctrines. For a good thing it is in *acceptance through* grace the heart to be established,[1180] not in *acceptance through* meats, by which, they were not profitted, that were occupied therein,

10. we have an altar, of which, they have no[1181] ability to have eaten, that serve[1182] the tabernacle *now only*.

11. For for whom the blood of animals[1183] for sin is brought into the holies, by means of the high priest of these *men*, the bodies are burned[1184] without the camp *which now they never are*,

12. wherefore even Jesus, in order that he should

1179. *Be not carried about &c.* Literally, *Pay no attention to them;* whereas &c., *Do not so regard them as to neglect any doctrine you have now accepted;* hence &c., 321.

1180. *For a good thing it is in grace the heart to be established.* Literally, *For it is a good thing through grace the heart to be established;* whereas &c. as in the Paraphrase; hence &c., 321.

1181. *They have no ability to have eaten.* The Sense here intended to be conveyed is, *While serving the tabernacle, they are unable to exercise the right to eat vouchsafed to them by God;* hence &c., 321.

1182. *That serve the Tabernacle.* The Sense here intended to be conveyed is, *That acknowledge the Mosaic Covenant;* hence &c., 321.

1183. *The blood of animals.* The Sense here intended to be conveyed is, *The blood of any animal that is offered for sin;* hence &c., 321.

1184. *The bodies are burned &c.* Literally, *Are burned by the identical man who brought them in;* whereas &c., *By a man of the same order or rank;* hence &c., 322,1.

have sanctified by means of the his own blood the
1184,1
people without the gate, he suffered.

13. Therefore now we should go to him, without
1185
the camp, bearing his reproach.

333
14. For we have not here a continuing city, but
1186
we seek that that is about to come.

15. Therefore on account of him, we should offer
a sacrifice of praise, continually, to the God, this a
322,2
fruit of lips professing his name is.
1187

16. Yet forget not the benevolence, or participa-
tion *with others required of you.* For the God is
1188 333
well pleased with such like sacrifices,

17. obey your governors, yea humbly submit.
1189
For they watch over your souls, as having to give an

1184,1. *Stop.* The Sense here is not, *Therefore because Jesus went without the gate for other's benefit, we for a like reason should do the same,* which is the Literal Sense; but, *Because he went there for that object, we should not object to follow him;* hence the *Major Stop.* See Rule 184.

1185. *Bearing his reproach.* Literally, *Being his substitute;* whereas &c., *Submitting to the same reproach that he did;* hence &c., 321.

1186. *We seek it that is about to come.* Literally, *The identical thing specified;* whereas &c., *Something of a corresponding character;* hence &c., 321.

1187. *Yet forget not the benevolence &c.* Literally, *And forget not the benevolence &c. of Jesus;* whereas &c., *The benevolence &c. you are required to practise;* hence &c., 321.

1188. *The God is well pleased.* Literally, *With these things which are sacrifices;* whereas &c., *With these things in the place of sacrifices;* hence &c., 321.

account, in order that with joy, this thing they should do, so not grieving *be*. For unprofitable for you this thing *is*.

18. pray for us. For we have persuasion, that we have *in your estimation* a good conscience, with all things. Truly willing to be conversant.

19. But especially I entreat *you* this to have done, in order that sooner I should have been sent back to you.

20. And so the God of the peace *vouchsafed to christians*, that brought again *to man* from *the* dead the shepherd of the sheep that is mighty through blood of an everlasting covenant, *even* our Lord Jesus,

21. may have perfectly instructed you, as to every good work, to the end that ye should have done his will, *he* preparing for you the *manner of doing it that is* pleasing in his sight, through Jesus Christ, to

1189. *As having to give an account.* Literally, *Of your conduct;* whereas &c., *Of their care for your instruction;* hence &c., 321.

1190. *We have a good conscience.* Literally, *In the sight of God;* whereas &c., *In the estimation of the parties addressed;* hence &c., 321.

1191. *Stop.* The Sense here is not, *Naturally desiring*, which is the Literal Sense; but, *Never hesitating;* hence the *Major Stop*. See Rule 184.

whom the glory *thereof ascribe* unto the evers of the
497,8
evers. Amen.

22. And I beseech you, brethren, suffer the word of the exhortation *I now address to you.* For verily with short time, I wrote to you,

23. have knowledge of the brother Timothy having been set at liberty, with whom, if shortly he should come, I will see you,

333
24. greet all your rulers, and all the saints, those
1192 ....
that are of the Italy greet you,
..... 497,8
25. the grace *of this salutation extends* to you all. Amen.

1192. *The saints that are of Italy greet you.* Literally, *Have actually commissioned me to state this;* whereas &c. I conceive, *Exhibit that feeling towards you that authorizes my expression of it on their behalf;* hence &c., 321.

THE

VATICAN ENGLISH VERSION.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Chapter I.

1. Paul, an apostle, (not by men, neither of man's *doctrine,* but of Jesus Christ's, and of God's the Father, who raised him from the dead;)

2. And those which are with me, unto the churches of Galatia all brethren:

3. Grace *be* to you and peace from God the Father and Lord of our Jesus Christ,

4. Who gave himself for our sins, that he should have delivered us from the forsaken evil age, according to the will of our God and Father:

5. To whom *be* the glory *of this deliverance* for ever and ever. Amen.

6. I marvel that ye are so soon removed from him

that called you to *partake of* grace from Christ unto another gospel:

7. Which is not another, except there were some that trouble you, even wishing to subvert the gospel of the Christ.

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let it be accursed.

9. As we said before, so say I now again, If any *man* is preached a glad tiding unto you than that ye have received, let him be accursed.

10. And do I now confide in men, or God? or do I seek to please men? if I yet was pleasing men, I should not probably be a servant of Christ.

11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught *it*, save through a revelation of Jesus Christ.

13. Verily ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14. And was profiting to the Jews' religion above many my equals in mine own nation, being more exceedingly zealous for the traditions of my fathers.

15. But when he was pleased, who separated me from my mother's womb, and called *me* through his grace,

16. To reveal his Son to me, that I might preach

him among the heathen immediately; I conferred not with flesh and blood:

17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But other of the apostles saw I none, save James the Lord's brother.

20. Now the things which I write unto you, behold, before God, that I lie not.

21. Afterwards I came into the regions of Syria and Cilicia;

22. Although I existed unknown by face unto the churches of Judæa which were in Christ:

23. As they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24. Yet they glorified God on my account.

CHAPTER II.

1. Then fourteen years after I went up again to Jerusalem with Barnabas, having chosen as a companion Titus also.

2. And I went up with a revelation, indeed I communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, not that I do run, or had run, for a vain thing.

3. (Indeed not even Titus, who was with me, being a Greek, was compelled to be circumcised:)

4. But because of false brethren stealthily brought in, who came in privily to spy out our liberty which we have in the Dispensation of Jesus, that they might bring us into bondage:

5. To whom we gave place by the subjection *they required,* no, not for an hour; that the truth of the gospel might continue with you.

6. Now pertaining to those who seemed to be somewhat, whatsoever they once were, it maketh no matter to me: God accepteth no man on account of his external state: even they who think with me added nothing to me *less of them to require:*

7. Except before their face seeing, that the gospel of the uncircumcision was believed in by me, as *the gospel* of the circumcision *was* by Peter;

8. (For he that wrought effectually by Peter in the apostleship of the circumcision, the same was mighty by me toward the Gentiles:)

9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10. Only *they would* that we should remember the poor; the same which I also was forward to do.

11. Nevertheless when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when he was come, he withdrew and separated himself, fearing them which were of circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, then it is not after the manner of Jews *thou livest;* why compellest thou the Gentiles to live as do the Jews?

15. (We *who are* Jews by nature, and not of Gentiles, *are* sinners,)

16. For having known, that man is not justified by works of law, except through faith after Christ, even Jesus, even we have believed in Jesus Christ, that we might be justified through faith after Christ, and not through works after law: because through works after law all flesh shall not be justified.

17. And if *each* seeking to be justified by Christ, we are found *accepted,* and they sinners, then *is* Christ *in not saving them,* a minister of sin? This cannot be.

18. For if I build again *for saving*, the things *for saving them* which I destroyed, I make myself a transgressor *in having destroyed them.*

19. For I through law's *requirements for justification* died to law's *attainment of it*, that I might have life with God.

20. I *as to law's attaining justification* have been crucified with Christ: nevertheless I have life; not yet I, but Christ has life for me: and what *have I* now? I have life in the flesh through faith, I have life through the faith of God, and of Christ who loved me, and gave himself for me.

21. I do not frustrate the grace of God: for if justification *is attained* by law, then Christ uselessly died.

CHAPTER III.

1. O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, he having been crucified?

2. This only would I learn of you, Received ye the spirit's *freedom from guilt* by the works of law, or by the hearing of faith?

3. Are ye so foolish? having begun with *a gift to your* spirit, are ye now able to be made perfect by the flesh?

4. Have ye suffered so many things in vain? if *it be* yet in vain.

5. Moreover he that ministereth to you the spirit's *freedom from guilt*, and worketh miracles among you,

doeth he it by the works of law, or by the hearing of faith?

6. Just as Abraham believed God, and it was accounted to him unto justification.

7. Ye know indeed that they which are of faith, the same are children of Abraham.

8. And the scripture's having foreseen, that God might justify the heathen through faith, preached before the glad tiding through Abraham, *in saying*, In thee shall all nations be blessed.

9. So then they which be of faith are blessed with faithful Abraham.

10. For as many as are of works of law are under a curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. And that no man is justified by law in the sight of God, *it is* evident: for, The just shall live through faith.

12. And the law exists not through faith: but, The man that doeth its requirements shall live through them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed *is* every one that hangeth on a tree:)

14. That the blessing of Abraham might come on the Gentiles in the Dispensation of Jesus; that we might receive the promise of the Spirit through faith.

15. Brethren, for man, I say, as well as by man, a covenant having been confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. Also this *I say*, I assert a covenant that has been confirmed of God, a law which existed for four hundred and thirty years does not disannul, that it should make the promise of none effect.

18. For if the inheritance *be* through law, *it is* not then through promise: but God gave *it* to Abraham through promise.

19. Wherefore then *existed* the law concerning transgressions. It was a favor added until perhaps the seed should come to whom the promise was made; *it* having been ordained by angels to the hand of a mediator.

20. Now a mediator of no change cannot exist, yet God the same does exist.

21. Then the law is with the promises. God forbid: for if there had been a law given which could have given life, verily justification would perhaps have been through law.

22. But the scripture hath concluded the all things *man effects* under sin, that the promise concerning belief of Jesus Christ might be given to them that believe.

23. Now before the faith *that gives life* came, we were kept under law, shut up unto faith which should afterwards be revealed.

24. Wherefore the law was our schoolmaster with respect to Christ, that we might be justified through faith.

25. But after the faith's having come, we are no longer under a schoolmaster.

26. For ye are all children of God through the faith that exists by the Dispensation of Jesus.

27. For as many as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in the Dispensation of Jesus.

29. And if ye *be* of Christ, then are ye of Abraham's seed, and heirs according to promise.

Chapter IV.

1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under a law,

5. That he might redeem them that were under a law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba *is* the Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir through God.

8. For when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, by which ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

12. Brethren, I beseech you, be as I *am;* for I *was* as ye *are:* ye have not wronged me at all.

13. Ye know how through infirmity of the flesh I preached the gospel unto you too soon.

14. But my making trial of you which was after my flesh ye despised not, nor rejected; but received me as an angel of God, as a Christ even *as* Jesus.

15. Where is then your blessedness? for I bear you record, that, if *it had been* possible, ye would have plucked out your eyes, and have given them to me.

16. Am I therefore become your enemy, because I tell you the truth?

17. They zealously affect you not well; for, they would shut us up, that ye might affect them.

18. Now *it is* good that ye be zealously affected always in *a* good *thing*, and not only in the endeavour to draw me toward you.

19. My little children, of whom I travail in birth again until Christ be formed in you,

20. Verily they were designed to draw me toward you now, and to change my voice; because I stand in doubt of you.

21. Tell me, ye that desire to be under a law, do ye not hear the law?

22. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23. But he *who was* of the bondwoman was born *a son* as to flesh; but he of the freewoman *was a son* as to promise.

24. Which things are an allegory: for these represent the two covenants; the one from the mount Sinai, begetting *children* to bondage, which is Agar.

25. For this Agar represents mount Sinai in Arabia, and answereth to Jerusalem which now is, for it is in bondage in *relation to* her children.

26. But Jerusalem which is above is free, *that* which is our mother.

27. For it is written, Rejoice, *thou* barren that

bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28. Now ye, brethren, as Isaac, are children of promise.

29. But as then he that was *a son* as to flesh persecuted him *that was a son* as to spirit, even so *it is* now.

30. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, brethren, we are not children of a bondwoman, but of the free: Christ did make us free in the liberty *he vouchsafed to us.*

CHAPTER V.

1. Stand fast, and be not entangled again with the yoke of bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4. Ye were left unnoticed by Christ, whosoever are justified through law; ye are fallen from the grace *he has offered.*

5. Yet we conclude by mental operation, *that* on account of faith, a hope of justification *exists for you.*

6. For in Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7. Ye did run well; who did hinder you not to confide in truth?

8. The persuasion it is not of him that calleth you.

9. A little leaven leaveneth the whole lump.

10. I have confidence concerning you, that ye will be none otherwise minded: but that he that troubleth you shall bear his judgment, whosoever he be.

11. Now I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12. I would that they shall separate themselves which trouble you.

13. For, brethren, ye have been called unto liberty; only *use* not liberty in actual serving in the flesh, save as to the love *its existence requires*,

14. For all the law is contained in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. Now I say, Walk by mental guidance, and ye shall not fulfil the desires of the flesh.

17. For the flesh desires in opposition to the spirit, and the spirit in opposition to the flesh: and

these are opposed the one to the other: that what things possibly ye should desire to do, these things ye should not do.

18. Nevertheless if ye be led by mental guidance, ye are not under any law's *requirements.*

19. As the works of the flesh are manifest, which are *these;* fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

21. Envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit a kingdom of God.

22. And the fruit of mental guidance is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. Though they that are of the Dispensation of Jesus have crucified the flesh, through the sufferings and desires *that they have to endure.*

25. If we live by mental guidance, we should also walk by mental guidance.

26. We should not be desirous of vain glory, provoking one another, envying one another.

Chapter VI.

1. Brethren, if even a man be overtaken in a fault, ye which are spiritual, restore such an one in the

spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of the Christ.

3. For if a man think to exist some *new* thing, there being nothing *new*, he deceiveth himself.

4. But let every man prove his own work, and then shall he have vaunting against himself alone, and not against the other.

5. For every man shall bear his own burden.

6. Nevertheless let him that is taught in the word have in common with him that teacheth all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his own flesh shall of the flesh reap corruption; but he that soweth to his own spirit shall of the spirit reap life everlasting.

9. And having effected the good, we should not despond: for in due season we shall reap, if we faint not.

10. Then therefore as we have opportunity, we should do good, unto all *men*, but especially unto them who are of the households of the faith.

11. Ye see how many things in letters I have written unto you with mine own hand.

12. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only

lest they should suffer persecution for the cross of the Dispensation of Jesus.

13. For neither they who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by means of whom the world has been crucified unto me, and I unto the world.

15. For neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16. And as many as walk according to this rule, peace *exists* for them, and mercy, and for the rest of the Israel of God labour for me.

17. Place no man near *to God:* for I proclaim the marks *obtained* of Jesus in my body.

18. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Chapter I.

1. Paul, an apostle of Christ, even Jesus, with approbation of God, to the saints which are at Ephesus, and to the faithful in the Dispensation of Jesus:

2. Grace *be* to you, and peace, from God our Father and Jesus Christ's Lord.

3. Blessed *be* the God of our Lord Jesus Christ, who hath blessed us with all spiritual blessings among the heavenly in Christ:

4. According as through love he chose us in him before the foundation of the world to be holy, even without blame before him:

5. He having predestinated us unto an adoption of children in Christ even Jesus to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7. In whom we have the redemption obtained through his blood, the forgiveness of the sins that existed through the riches of his grace;

8. Which hath abounded unto us to the limits of all wisdom and prudence;

9. He having made known unto us the secret determination of his will, according to his good pleasure which he did purpose in him:

10. In a dispensation of the fulness of times to gather together all things that exist in the Christ, both which are in heaven, and which are on earth in him:

11. In whom even we *Jews* obtained the inheritance, *we* having been predestinated as far as regards the design of him who worketh all things after the counsel of his will:

12. That we should exist to praise of his glory, who had first trusted in the Christ.

13. In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, he is sealed with the holy spirit of promise,

14. Which is an earnest, of our inheritance until the redemption *from our state* of preservation *ceases,* unto praise of his glory.

15. Wherefore I also, after I heard of your faith

in the Lord of Jesus, even that that exists in all the saints,

16. Cease not to give thanks for you, making mention in my prayers;

17. In order that the God of our Lord Jesus Christ, the Father of the glory *we are seeking*, may give unto you a spirit of wisdom and revelation in a knowledge of him:

18. The eyes of the affection having been enlightened; that ye may know who is the hope of his calling, and who the riches of the glory of his inheritance to the saints,

19. And what *is* the exceeding greatness of his power to us who believe in the working of the might of his power,

20. Which he wrought in relation to the Christ, when he raised him from the dead, and set *him* at his own right hand in the heavens,

21. Far above all power, and principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22. And put all *things* under his feet, and gave him a control over all *things* in the church,

23. Which is his body, the fulfilling of him that is fulfilling the all things *he has promised* to all;

CHAPTER II.

1. Though you were dead by your trespasses and lusts;

2. Wherein in time past ye walked according to the course of this world, according to the ruler of the power that is air, the spirit that now worketh in the children of the unbelief *of the gospel:*

3. With whom also we all had our conversation in times past through the lusts of our flesh, *in* fulfilling the desires of the flesh and of the mind; and so had existed by *the attainments of* nature, children of wrath, as also the others.

4. But God, being rich in mercy, by means of his great love which encompassed us,

5. Though we were dead by trespasses and lusts, hath quickened us together with Christ, (having been saved *from alienation to God in this world* ye are by grace;)

6. And hath raised *us* up, and made *us* sit together with the heavenly in the Dispensation of Jesus:

7. That in the ages to come he might shew the exceeding riches of his grace in kindness *shewn* to us in the Dispensation of Jesus.

8. For ye having been saved *from alienation to God in this world* are by the grace *that ye obtain* through faith; and so that is not *attained* of yourselves: *it is* the gift of God:

9. Not of works *is it attained,* lest any man should boast.

10. For we are his workmanship, created *children*

of God in the Dispensation of Jesus by good works, which God hath before ordained *as a requisite to salvation,* in order that we should walk in them.

11. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were existing without Christ, being aliens from the commonwealth of the Israel, and strangers from the covenants of their promise, having no hope, and without God in the world:

13. But now in the Dispensation of Jesus ye who sometimes were far off were made nigh by the blood of Christ.

14. For he is our peace, who hath made both one; even having broken down the middle wall of partition *between us;* viz. the enmity;

15. Having abolished by his flesh the law of the commandments with respect to ordinances; for to make in him the twain into one new man; making peace *between us,*

16. As he should have reconciled both in God *to be* in one body by means of the cross, having slain the enmity thereby:

17. And having come he preached peace to you which were afar off, also peace to them that were nigh.

18. Seeing *it is* through him we both have the access by one spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and households of God;

20. Having been built upon the foundation of the apostles and prophets, by Christ even Jesus being a chief corner *stone* of it;

21. On which *foundation* each building fitly framed together groweth unto an holy temple to Jehovah:

22. On which *foundation* also ye are builded together unto an habitation of the Christ in spirit.

CHAPTER III.

1. For this cause I Paul, the prisoner of the Christ even Jesus for you Gentiles,

2. If indeed ye heard the dispensation of the grace of God which was given me unto you:

3. By revelation he made known unto me the mystery; (as I wrote afore in a detail *statement*,

4. Whereby, when ye read, ye may understand my knowledge in the mystery concerning the Christ)

5. Which in other ages was not made known by the sons of the men *that possessed the record of it*, as it is now revealed by his saints and prophets;

6. That the Gentiles should in spiritual *state* be fellowheirs, and of the same body, and partakers of the promise in the Dispensation of Jesus by means of the gospel:

7. Whereof I was made a minister, by the gift of

the grace of God that was given unto me by the effectual working of his power.

8. This grace was given unto me, who am less than the least of all saints, I *was given* to preach to the Gentiles the unsearchable riches of the Christ;

9. And to make all *men* see who has the stewardship of the mystery, which from the beginning of the world hath been hid by God, who created all the mystery:

10. To the intent that now unto the principalities and the powers in the heavenly *states* might be known by means of the church the manifold wisdom of God,

11. According to an eternal purpose which he completed in the Dispensation of Jesus by our Lord:

12. By whom we have the boldness and access with confidence that we possess in the belief of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, an ability to be strengthened by his Spirit;

17. For the inner man to dwell in the Christ by

means of the faith that exists in your hearts; ye having been rooted and grounded in love,

18. That ye may be able to comprehend with all the saints what *is* the breadth, and length, and depth, and height;

19. And so to know that which passeth knowledge, love for the Christ, that ye might be filled with all the fulness of God.

20. Even by him that is able to do exceeding abundantly above all that we ask or think, by the power that worketh in us,

21. Unto him *be* the glory *obtained* by the church in the Dispensation of Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

1. I therefore, the prisoner of Jehovah, beseech you that ye walk worthy of the calling whereunto ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavouring to keep the unity of the spirit in the bond of the peace *enjoined.*

4. *There is* one body, and one spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who *is* above all, yet with all, in all.

7. But unto every one of you is given grace

according to the measure of the gift of the Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might fulfil the all things.)

11. And so he gave the real apostles; and the prophets; and the evangelists; and the pastors and teachers;

12. For the perfecting of the saints in the work of ministering to others in instructing of the body of the Christ:

13. Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a measure of stature after the fulness of the Christ:

14. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of the doctrine after the sleight of the men after cunning craftiness, on account of the fraud of the error *they propagate;*

15. But speaking the truth in love, we should have increased unto him all things, which is the head, *even* Christ:

16. Of whom the whole body being fitly joined together and compacted by means of every joint of the supply to effectual working, in measure after one of every part, it maketh increase of the body in edifying of itself in love.

17. This I say therefore, and testify through Jehovah, that ye henceforth walk not as indeed the Gentiles walk, in vanity after their mind,

18. Having the understanding darkened, being alienated from the life after God through the ignorance that is in them, through the blindness of their heart:

19. Who being past feeling have given themselves over unto the lewdness of work of all uncleanness with greediness.

20. But ye have not so learned the Christ;

21. If so be that ye have heard him, and have been taught by him, (seeing truth exists in the Dispensation of Jesus,)

22. To put from you with the former expectation the old *state of* man, which is destroyed on account of the lusts of the deceit *it fosters*;

23. And to be renewed in the spirit of your mind;

24. Even to put on the new *state of* man, which by God is created for justification and holiness after the truth.

25. Wherefore having put away this deceit, speak

every man truth to his neighbour: for we are members one of another.

26. Will ye be angry and not sin: *then* let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29. Let not every harsh communication proceed out of your mouth, but that only which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are assured of a day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tender-hearted, forgiving one another, even as also God in Christ hath forgiven us.

Chapter V.

1. Be ye therefore followers of God, as dear children;

2. And walk in love, even as Christ also hath loved you, and hath given himself for you an offering and a sacrifice to God of a sweetsmelling savour.

3. But fornication, and all uncleanness, or covet-

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3. But fornication, and all uncleanness, or covet-

ousness, let it not be once named among you, as becometh saints;

4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5. For this ye know, (knowing that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of the Christ and of God.

6. Let no man deceive you with vain words:) that because of these things cometh the wrath of God upon the children of unbelief.

7. Be not ye therefore partakers with them.

8. For ye were once dark, but now in Jehovah *are ye* light: walk as children of light:

9. (For the fruit of the light *is* in all goodness and righteousness and truth;)

10. Proving what is acceptable unto the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12. For it is a shame even to speak of those things which are done after them in secret.

13. But all these things being reproved by the light are made manifest: for whatsoever is made manifest is a light.

14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and the Christ shall give thee light.

15. See then strictly, that ye walk, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

17. With respect to this, be ye not unwise, but understanding what the will of our Lord *is*.

18. And be not drunk with wine, wherein is excess; but be full in spirit;

19. Speaking to yourselves in psalms and hymns and songs, singing and making melody in your heart to the Lord;

20. Giving thanks always unto God and the Father for all things named after our Lord Christ even Jesus;

21. Submitting yourselves one to another as far as the fear of Christ *permits*.

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For a husband is a head of the wife, even as Christ is a head of the church: he is a saviour of the body.

24. Therefore the church is placed under the Christ, so also are the wives placed under their own husbands in every thing.

25. Husbands, love your wives, even as the Christ also loved the church, and gave himself for it;

26. That he might sanctify it, having cleansed *himself* in the bath of the water of command,

27. That he might present to himself a glorious

prize, the church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as also the Christ the church:

30. For we are members of his body.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be as one flesh.

32. This is a great mystery: yet I speak concerning Christ and the church.

33. Nevertheless let every one of you that are married so love his wife even as himself; even the wife, in order that she reverence *her* husband.

CHAPTER VI.

1. Children, obey your parents: for this is right.

2. Honour thy father and mother; which is a first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children: but bring them up with education and instruction concerning Jehovah.

5. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trem-

bling, as to singleness of your heart in relation to the Christ;

6. Not with eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the soul with good will;

7. Doing service thus for the Lord's sake and not for man's:

8. Knowing that such *man* if any good thing he doeth, the same shall he receive of Jehovah, whether *he be* bond or free.

9. And, ye masters, do the same things unto them, forbearing threatening: knowing that their and your Master is in heaven; and that there is no respect of persons with him pertaining to the henceforth.

10. Be strong in Jehovah, and in the power of his might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For ye wrestle not against flesh and blood, but against the principalities, against the powers, against the rulers of this darkness *that opposes us*, against the spiritual effects of the wickedness of the heavenly.

13. Wherefore take the whole armour of God, that ye should have been able to have stood in the evil day, even having done all to stand.

14. Stand therefore, having your loins girt about

with truth, and having on the breastplate of the justification *that I preach;*

15. And your feet shod with a preparation of the gospel of the peace *that I also preach;*

16. Above all, having taken the shield of the faith *I enjoin,* wherewith ye shall be able to quench all the fiery darts of the wicked.

17. Then take the helmet of the salvation *that is promised,* and the sword of the Spirit, which is the word of God:

18. Praying always with all prayer and supplication in spirit with respect to it, and watching with all perseverance and supplication for all the saints;

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery,

20. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21. Now that ye also may know my affairs, *and* how I require all things to have made known to you, Tychicus *is* the beloved brother and faithful minister in Jehovah,

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23. Peace *be* to the brethren, and love with faith, from God, Father and Lord of Jesus Christ.

24. *This is* the grace that is to all them that love our Lord Jesus Christ in sincerity.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Chapter I.

1. Paul and Timotheus, the servants of Christ even Jesus to all the saints in the Dispensation of Jesus which are at Philippi, with the bishops and ministers:

2. Grace *be* unto you, and peace, from God our Father and Jesus Christ's Lord.

3. I thank my God upon every remembrance of you,

4. Always in every prayer of mine for you all making request with joy,

5. For your fellowship in the gospel from the first day until now;

6. Being confident of this very thing, that he which hath begun a good work for you will perform *it* until the day of Christ even Jesus:

7. Even as it is meet for me to think this of you all, that I should have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers with me of the grace.

8. For God is my witness, how I long after you all in bowels after Christ even Jesus.

9. Even this I pray for, that your love may abound yet more and more in knowledge and *in* all judgment;

10. That ye may approve things that are more excellent; that ye may be sincere and without offence at the day of Christ;

11. Having been filled with fruit for justification, which is by Jesus Christ unto glory and praise of God.

12. Now I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto furtherance of the gospel;

13. So that my bonds appear to have been for Christ in all the palace, and in all other *places;*

14. Even many of the brethren in Jehovah, waxing confident by my bonds, are much more bold to speak the word of God without fear.

15. Some indeed preach the Christ even of envy and strife; but some also of good will:

16. Those indeed that have not known through love, that I am set for the defence of the gospel.

17. Now those that are of contention preach Christ, not sincerely, supposing to add affliction to my bonds.

18. But how? seeing every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19. Indeed I have perceived that this shall turn out to me *at time of* salvation *an increase* of your prayer, and exercise of the spirit after Jesus Christ,

20. By my earnest expectation and hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21. For Christ is to me the object to live, and gain the object to die.

22. Now if it was my object to live in the flesh, this *which I pursue is* a fruit of my labour to me: so what I shall choose I wot not.

23. For I am in a strait betwixt the two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh *is* more needful for you.

25. And this having influenced *me*, I perceive *it to be better*, that I shall abide and continue with you all for your furtherance and joy from the faith;

26. That your rejoicing may be more abundant in the Dispensation of Jesus through me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of the Christ: that whether I come and

see you, or else be absent, I may hear of you, that ye stand fast, with one spirit, one mind, striving together in the faith of the gospel;

28. And so in nothing be terrified by the adversaries *to it:* which is to them an evident token of ruin, even of your salvation, and that *a token* from God.

29. For unto you is given the opposition on account of Christ, not only that against him to *prove that you* believe, but also that on account of him to *prove that you can* suffer for his sake;

30. *All* having the same conflict, ye see a like thing in me, as now ye hear by me.

CHAPTER II.

1. Now if *there be* any consolation in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies,

2. Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem the others that are better than themselves.

4. Look not every man on his own things, but every man also on the things of others.

5. Let this be esteemed by you, which is also in the Dispensation of Jesus:

6. Who, being *in heaven* in the form of a God, he thought it not robbery to exist like a God *on earth:*

7. Nevertheless he made himself of no reputation, but took the form of a servant, and made himself in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and made himself obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him the name which is above every name:

10. That in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ *is* a Lord, to the glory of God the Father.

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence with fear and trembling, work out your own salvation.

13. For it is a God which worketh for you both the possibility to will and the possibility to do from the pleasure *to be derived therefrom.*

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the promise of life, for a boast in me, until the day of Christ, that I do not run in vain, neither labour in vain.

17. For if indeed I be offered for the sacrifice even in the public ministry of your faith, I joy, and rejoice with you all.

18. For the same cause also do ye joy, and rejoice with me.

19. Now I trust in the Lord of Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20. For I have no man likeminded, who will naturally care for your state.

21. For all seek their own, not the things which are Christ's even Jesus's.

22. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23. Such a man indeed I hope to send, that probably I shall direct my attention from the things that exist immediately by me.

24. Verily I trust in Jehovah that he shall speedily come.

25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that executes my business.

26. Truly he longed after you all, and was *for you*

overcome with fatigue, whereby it was that ye heard that he had been sick.

27. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29. Receive him therefore in Jehovah with all gladness; and hold such in reputation:

30. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of public ministry by me.

CHAPTER III.

1. Finally, my brethren, rejoice in Jehovah *that I* write the same things to you, to me indeed it *is* not idle, as for you *it is* safe.

2. Beware of the shameless, beware of the evil workers, beware of the concision.

3. For we are the circumcision, which worship in a spirit *accepted* of God, even exulting in the Dispensation of Jesus, and having no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6. Concerning zeal, persecuting the church; touching the justification which is by law, blameless.

7. But what things were gain to me, those a loss have been pointed out by means of the Christ.

8. Therefore doubtless, indeed even all things I point out to be a loss by means of the excellency of the knowledge by the Christ, even Jesus my Lord: on account of whom, all things of which I suffered the loss, I do count them *but* dung, that I may win Christ,

9. And be found in him, (not holding my justification *to be* that which is of law, but that which is through faith after Christ, the justification which is of God on account of the faith:)

10. In respect of that I should have acknowledged him, and the power of his resurrection, and a fellowship of sufferings like him, being conformable unto his death;

11. If by any means I should have come to a conclusion as to the resurrection of the dead.

12. Not as though I had already attained, either were already perfect: but I follow after, if even I should have attained to that for which also I was attained by Christ.

13. Brethren, I count not myself to have attained: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before as to a goal,

14. I press toward the prize of the high calling of God in the Dispensation of Jesus.

15. Let therefore, as many as be full grown, be thus minded: and if anything should be otherwise, remember, God shall reveal even this unto you.

16. Nevertheless until then, we have attained to that we should in order walk.

17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of the Christ:

19. Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in the shame of them who mind the earthly things.)

20. For our conversation in the heavens begins to exist; from whence also we look for a Saviour, a Lord, even Jesus Christ:

21. Who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things that exist in him.

Chapter IV.

1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in Jehovah, *my* dearly beloved.

2. I beseech Euodias, and beseech Syntyche, that the same they mind in Jehovah.

3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4. Rejoice in Jehovah alway: *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds in the Dispensation of Jesus.

8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, account these things.

9. Things, which ye have both learned, and received, and heard, and seen through me, these do: and the God of the peace *resulting therefrom* shall be with you.

10. Verily I rejoiced in Jehovah greatly, that now at the last your care of me hath flourished again;

wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I received instruction by what *means* I am to be content.

12. I have experienced both to be abased, and I have experienced also to abound: in each and in all things I have been instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things in him which strengtheneth me.

14. Notwithstanding ye have well done, that ye did communicate with my affliction.

15. Now even ye Philippians know, that in the beginning of the gospel, when I departed from Macedonia, no church communicated by promise of giving and receiving, but ye only.

16. Assuredly even in Thessalonica ye sent once and again to me unto the necessity.

17. Not that I desire a gift: but I desire fruit that may abound to your account.

18. For I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19. So my God shall supply all your need by his riches in glory in the Dispensation of Jesus.

20. So then unto God and our Father *be* the glory *of it* for ever and ever. Amen.

21. Salute every saint in the Dispensation of Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsar's household.

23. The grace of our Lord Jesus Christ *be* with you all.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Chapter I.

1 Paul, an apostle of Christ even Jesus with approbation of God, and Timotheus the brother to the saints and faithful brethren in Christ which are at Colosse:

2. Grace *be* unto you, and peace, from God our Father.

3. We give thanks to God, the Father of our Lord Jesus, praying always for you,

4. Since we heard of your faith in the Dispensation of Jesus, and of the love *which ye have* to all the saints,

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which ye as also all the world possess;

6. It exists bringeth forth fruit and being increased as *it doth* also among you, since the day ye heard and acknowledged the grace of God in truth:

7. As ye learned of Epaphras our dear fellow-servant, who is faithful concerning us;

8. A minister of the Christ who even declared unto us your love in spirit.

9. For this cause we also, since the day we heard *it*, do not cease to pray for you, that ye might be filled with the knowledge of his will;

10. That ye might in all wisdom and spiritual understanding walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened in every power by the dominion of his glory, unto all patience and long-suffering;

12. Giving thanks with joyfulness unto the Father, which hath called and made you meet to be partakers of the inheritance of the saints by the light *He vouchsafed to you*.

13. Who hath delivered us from the power of the darkness *in which we were*, and hath translated *us* into the kingdom of his dear Son:

14. In whom we have the redemption, *even* the forgiveness of the sins *that exclude from the kingdom*:

15. *The son* who *in that kingdom* is a likeness of the invisible God, a firstborn *in it* of every creature:

16. For in him were all things *in the kingdom*

created, that are in heaven, and that are in earth, the visible and the invisible things, whether *they be* thrones, or dominions, or principalities, or powers: all things *in the kingdom* were created by means of him, and with reference to him:

17. And he exists before all things, and in him all things *in the kingdom* have existence.

18. And so he is the head of the body that is the church: who is the beginning, the firstborn from the dead; that to all he might be seen to be the first.

19. For it was thought well, that in him should all the fulness *of the kingdom* dwell;

20. And so he having made peace through the blood of his cross with respect to the kingdom, by him to reconcile anew all things in the kingdom unto himself; whether *they be* the things in earth, or the things in heaven.

21. Even having made peace with respect to your once having been alienated, yea enemies to *your* understanding by wicked works,

22. But now ye should have been reconciled anew *by baptism* in the body of his flesh, on account of the death *you must incur,* to display you *to man to be* holy and unblameable and unreproveable in his sight:

23. If indeed ye continue in the faith grounded and settled, and not moved away from the hope of the glad tiding, which ye have heard of him which

was preached to every creature which is under heaven; whereof I Paul became a minister;

24. Who now rejoice in my sufferings for you, and fill up in return that which is behind of the afflictions of the Christ in my flesh for his body, which is the church:

25. Whereof I became a minister in the dispensation of God which is given to me for you, to complete the word of God;

26. *Even* the mystery which hath been hid from the ages past and from the generations present, but now is made manifest to his saints:

27. To whom God would make known, what *is* the riches of the glory of this mystery toward the Gentiles; which Christ is to you, the hope of the glory *of the mystery:*

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ:

29. In doing which I also striving in his working which worketh by me mightily am wearied.

CHAPTER II.

1. Now I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2. That their hearts might be comforted, being knit together by love, even through all abundance of the full assurance of the knowledge *possessed by them*

with respect to the knowledge of the mystery of God concerning Christ;

3. In whom are hid all the treasures of the wisdom and knowledge *respecting it*.

4. This I say, lest any man should beguile you with enticing words.

5, For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6. Therefore as ye did receive the Christ even Jesus the Lord, *so* walk in him:

7. Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8. Beware lest any man should ensnare you through the philosophy and vain deceit after the tradition of the men that are after the rudiments of the world, and not after Christ.

9. For in him dwelleth all the fulness *of knowledge* of the Godhead pertaining to the body.

10. And ye have been made complete in him, which *completeness* is the head of all authority and power:

11. In which also ye are circumcised with the circumcision made without hands, as to the changing of the body of the flesh, in the circumcision of the Christ:

12. *Ye* having been buried with him in the bap-

tism, wherein also ye were raised, through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in the trespasses even in the uncircumcision of your flesh, he quickened us together with him, having forgiven us all the trespasses *therein;*

14. Blotted out the handwriting concerning us in the ordinances, which was contrary to us, even he *God* lifted it out of the way, having nailed it to the cross *of the Christ;*

15. *And* having spoiled the authority and power *of ordinances,* he *God* made a shew of them openly, triumphing over them by him.

16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the first day of the month, or of sabbath *days:*

17. Any such thing as a shadow of things to come exists; and the body *is* of Christ.

18. Let no man beguile you of your reward, in willing for humility, even worship of the messengers *sent to you,* intruding vainly those things which he hath seen, being puffed up by his fleshly mind,

19. And not holding the Head, from which all the body by joints and bands having nourishment abundantly ministered, and knit together, increaseth with the increase of God.

20. If ye be dead with Christ because of the rudi-

ments of the world, why, as though living by the world, are ye subject to ordinances,

21. (Touch not; taste not; handle not;)

22. Which all are to perish after the using; aceording to the precepts and doctrines of the men *that enforce them?*

23. Which things have indeed a shew of wisdom, in will worship and humility in neglecting of the body; not in any honour to the satisfying of the flesh.

Chapter III.

1. If ye then were raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye died, and your life is hid with the Christ by God.

4. When the Christ shall appear, then shall our life and ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and the covetousness which is idolatry:

6. For which things' sake the wrath of God cometh:

7. In the which ye also walked some time, when ye lived to these *members*.

8. Also now even ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old *Dispensation of* man with his deeds *of atonement therein;*

10. And have put on the new *Dispensation of man,* which is renewed as to knowledge after a likeness of him that created him:

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all things, even in all.

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13. Forbearing one another, even forgiving in ourselves, if any man have a quarrel against any: even as the Lord forgave you, so also *do* ye.

14. And above all these things *put on* the love which is a bond of the perfectness *that we seek.*

15. And let the peace after the Christ rule in your hearts, on account of which indeed ye were called into a body; and be thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing on account of the grace *vouchsafed to you* from your hearts to God.

17. And whatsoever ye do in word or deed, *do* all things that relate to the name of the Lord of Jesus, giving thanks to God the Father for it.

18. Wives, submit yourselves unto your own husbands, as far as submission has relation to Jehovah.

19. Husbands, love *your* wives, and be not bitter against them.

20. Children, obey *your* parents in all things: for this is acceptable in Jehovah.

21. Fathers, provoke not your children *to anger*, lest they be discouraged.

22. Servants, obey in all things *your* masters after the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing the Lord:

23. Whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24. Knowing that of Jehovah ye shall receive the reward of the inheritance: serve the Lord Christ.

25. Assuredly he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Chapter IV.

1. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2. Continue in the prayer *so to act*, and watch in the same with thanksgiving;

3. Withal praying also for us, that God would open

unto us a door of the utterance *that fits us* to preach the mystery of God, for which I am also in bonds:

4. That I may make it manifest, as I ought to preach it.

5. Walk in wisdom toward them that are without, redeeming the time *that you spend with them.*

6. Let your speech *be* alway through imperishable grace fit to be regarded, *as to* how ye ought to answer every man.

7. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in Jehovah:

8. Whom I have sent unto you for the same purpose, that ye might know the things *sought* of you, and so comfort your hearts;

9. With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10. Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11. And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers in the kingdom of God, which have been a comfort unto me.

12. Epaphras, who is with respect to you, the servant of Christ even Jesus, saluteth you, always labour-

ing fervently for you in the prayers, that ye may be placed *among the* perfect and filled with every desire of God.

13. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is after her house.

16. And when it *the church* should have been recognized by you, cause that it be recognized also in the church of the Laodiceans; and that ye be recognized by the *church* of Loadicea.

17. And say to Archippus, Take heed to the ministry which thou hast received in Jehovah, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my bonds. The grace that exists to you *to perform.*

THE

VATICAN ENGLISH VERSION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Chapter I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and Lord of Jesus through Christ: Grace *be* unto you, and peace.

2. We give thanks to God always for all, making mention of you in our prayers;

3. Remembering without ceasing the operation of your faith, and the labour of your love, and the patience of your hope concerning our Lord Jesus Christ, in the sight of our God and Father;

4. Knowing, brethren, *ye* having been beloved in God, your election.

5. For our gospel came not unto you with a promise only, but also with power, and with a spirit

holy, even with much assurance; as ye know such *dispensers* we were among you with respect to you.

6. And ye became followers with us even of the Lord, having received the word in much affliction, with joy after a spirit that is holy:

7. So that ye were made an ensample to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward has been spread abroad; so that we need not to speak any thing.

9. For they themselves shew touching you, what manner of entering in we had unto you, even how ye turned to God from idols to serve a living and true God;

10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Chapter II.

1. Therefore yourselves, brethren, have knowledge that our entrance in unto you, that it was not in vain:

2. For after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5. For neither at any time used we a flattering word, as ye know, nor a pretext after covetousness; God *is* witness:

6. Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been *so doing* in respect of authority, as the apostles of Christ.

7. But we were making babes of you, as when a nurse cherisheth her children:

8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own lives, because ye were dear unto us.

9. For ye remember, brethren, our labour and travail: labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10. Ye *are* witnesses, and God *also*, that holily and justly and unblameably we behaved ourselves to you that believe:

11. As ye know how we exhorted and admonished and charged every one of you, as a father *doth* his children,

12. That ye would walk worthy of God, who hath called you into his kingdom and glory.

13. For this cause also thank we God without

ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, a word of God, who effectually worketh also for you that believe.

14. For ye, brethren, became followers of the churches of God which in Judæa are in the Dispensation of Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15. Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God;

16. And contrary to all men, that forbid us to speak to the Gentiles that they might be saved, with respect to that they might alway realize it: but wrath hath come upon them unexpectedly at last.

17. And we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18. Wherefore we would have come unto you, even I Paul, once and again; but the Satan hindered us.

19. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus at his coming?

20. For ye are our glory and joy.

CHATPER III.

1. Because no longer sustaining *such hindrances*, we thought it good to be left at Athens;

2. And alone sent Timotheus, our brother, and our fellowlabourer in the gospel of the Christ, to support you, and to comfort you concerning your faith:

3. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass;

5. And ye know by this means, that I no longer sustaining *hindrances*, sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7. Therefore, brethren, we were comforted through you in all our affliction and distress by your faith:

8. That now we have life, if ye stand fast in Jehovah.

9. Because we are able some thanks to render to God on our account, for all the joy wherewith we joy for your sakes before our God night and day;

10. Beyond all *this*, praying that we might see your face, and might perfect that which is lacking in your faith?

11. And *that* he our God and Father, and our Lord Jesus, may direct our way unto you.

12. And *that* the Lord may make you to increase and abound in love one toward another, and toward all *men,* even as we *do* toward you:

13. To the end that your hearts should stand firm, unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

CHAPTER IV.

1. It remains then *that* we beseech you, brethren, and entreat *you* by the Lord of Jesus, that as ye have received of us how ye ought to walk and to please God, (as indeed even ye do walk,) *so* ye would abound more and more.

2. For ye know what commandments we gave you by the Lord Jesus.

3. And this, your sanctification, is a desire of God, to preserve you from fornication:

4. That every one of you should know how to possess his vessel in sanctification and honour;

5. Not in the lust of concupiscence, even as the Gentiles which know not God:

6. That every one should know not to go beyond or defraud his brother in *any* matter: because that Jehovah *is* an avenger of all such, as we also have forewarned you and testified.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore that despiseth, despiseth not man, but God, who hath given unto you his holy Spirit.

9. But as touching brotherly love we need not write unto you: for ye yourselves are taught of God to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11. And that ye study to be quiet, and to do your own business, even to work with your own hands, as we commanded you;

12. That ye may walk honestly toward them that are without, and have lack of nothing.

13. Now we would not have you to be ignorant, brethren, concerning them which have been asleep, that ye sorrow not, even as others which have no hope *that they are not perished.*

14. For if we believe that Jesus died and rose again, even them also which were asleep by means of Jesus's *not having come* will God bring with him.

15. For this we say unto you by command of Jehovah, that we which are alive *and* remain unto the coming of Jesus shall not prevent them *of the living* which are asleep *at his coming.*

16. For the Lord himself shall descend from heaven with a shout, with a voice of an archangel, and with a trump of God: and the dead on account of Christ's *not having come* shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and then shall we ever be with Jehovah.

18. Wherefore comfort one another with these words.

Chapter V.

1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of Jehovah so cometh as a thief in the night.

3. And *that* when they shall say, Peace and safety; then unexpectedly, destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. For ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore we should not sleep, as *do* others; but we should watch and be sober.

7. For they that sleep *as the other sons sleep,* sleep *as sons* of night; and they that so be drunken, make themselves drunken *as sons* of night.

8. But we being *sons* of the day, should be sober, having put on a breastplate of faith and love; and for an helmet, a hope of salvation.

9. For God hath not appointed us unto wrath, but unto obtaining salvation by our Lord Jesus who died for us,

10. That, whether we should be awake or asleep, we should have life together with him.

11. Wherefore comfort one another, yet build up for yourself, even as ye do.

12. Yet we beseech you, brethren, to know them which labour among you, and are set over you in Jehovah, and admonish you;

13. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14. Nevertheless we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15. See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.

16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks: for this is the will of God in the Dispensation of Jesus concerning you.

19. Quench not the spirit *to pray*.

20. Despise not prophesyings *in prayer*.

21. Yet prove all things prophesied; hold fast *of them* that which is good.

22. Abstain from all appearance of evil.

23. Then he the God of peace may sanctify you wholly; and so perfect your spirit *in heaven,* and keep your soul and body blameless *on earth* unto the coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will do *it*.

25. Brethren, pray even for us.

26. Greet all brethren with an holy kiss.

27. I bind you by oath to acknowledge the Lord by reading this epistle unto all the brethren.

28. The grace of our Lord Jesus Christ *be* with you.

THE

VATICAN ENGLISH VERSION

OF THE

SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Chapter I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God, (our Father and Jesus's Lord) through Christ:

2. Grace unto you, and peace, from God our Father and Jesus Christ's Lord.

3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4. And we ourselves *are bound* to glory in you in the churches of God for your patience and faith in all your persecutions and the tribulations by which ye are pressed:

5. (*Which is* a manifest token of the righteous

judgment of God *that is to come,*) that ye may be counted worthy of the kingdom of God, for which indeed ye suffer:

6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire, assigning vengeance to them that have not perceived God, and that obey not the gospel of our Lord Jesus:

9. Who shall incur a sentence of everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe, as our testimony by you was believed, about that day.

11. With respect to which indeed we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of goodness, or the working of faith *can suggest* with power:

12. That the name of our Lord Jesus may be glorified in you, and ye in it, on account of the grace of our God and Lord of Jesus Christ.

Chapter II.

1. Now we interrogate you, brethren, concerning the coming of the Lord Jesus Christ, and of our gathering together unto him,

2. That ye be not soon shaken in mind, or be troubled, neither as to spirit *of a command,* nor as to a word *spoken,* nor as to a writing *given* as from us, as that the day of the Lord hath come.

3. Let no man deceive you by any means: *that* the falling away shall not come first, and that man of the disobedience *that causes it* be revealed,

4. The son of the destruction that opposeth and exalteth himself above everyone that is called God's, or that is venerated; so that he sitteth in the temple of God, exhibiting himself as a God.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know what withholdeth that he might be made manifest in his own time.

7. For the mystery *respecting him* doth now work only by the iniquity *that he sanctions:* he who now retaineth *the mystery* until out of *its* midsts he be made *powerful.*

8. And then shall that Wicked be revealed, whom the Lord shall take *from reverence* by the spirit of his mouth, and shall render powerless by the brightness of his coming:

9. *Even him,* whose coming is after a working after the Satan with all power and signs and lying wonders,

10. And with all deceivableness of unrighteousness to them that perish: because by these things, they

received not the love of the truth, that they might be saved.

11. So for this cause *is it*, that God does send them strong delusion, that they should believe the lie *that is propagated*:

12. That all might be condemned who believed not the truth, but had pleasure in the unrighteousness *that opposes it*.

13. But we are bound to give thanks alway to God for you, brethren, *you* having been beloved of Jehovah, that God did choose you a firstfruit in salvation through sanctification of spirit and belief of truth:

14. Whereunto he called us by our gospel, to the obtaining of glory through our Lord Jesus Christ.

15. So then, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16. Even *that* he our Lord Christ even Jesus, and God our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17. To comfort your hearts, and to stablish you in every good word and work.

Chapter III.

1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2. And that we may be delivered from the unrea-

sonable and wicked men *that oppose the gospel:* for all *men's* faith *will* not *deliver them:*

3. But the Lord is faithful, who shall stablish you, and keep *you* from the evil *devised by such men.*

4. So we have confidence in Jehovah touching you, that ye did and do and will do the things which we command you.

5. And *that* the Lord may direct your hearts into the love *approved* of God, and into the perseverance *approved* of Christ.

6. Yet we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.

7. For yourselves know that ye ought to follow us: for we behaved not disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9. Not because we have not power, but to make ourselves an ensample unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and

exhort in the Lord of Jesus through Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not your word as to this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count *him* not as an enemy, but admonish *him* as a brother.

16. For he the Lord of the peace *in God* may have given you the peace that is common to all. The Lord *be* with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18. The grace of our Lord Jesus Christ *be* with you all.

THE

VATICAN ENGLISH VERSION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Chapter 1.

1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Jesus Christ's Lord, *who is* our hope;

2. Unto Timothy, a legitimate child as to faith: Grace, mercy, *and* peace, from God our Father and Christ even Jesus our Lord.

3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no strange doctrine,

4. Neither give heed to fables and endless genealogies, such as minister questions, rather than godly edifying which is in faith: *so do.*

5. For the end of the commandment is charity out

of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6. From which some having swerved they were turned aside unto vain jangling;

7. Desiring to be teachers of law; understanding neither what they say, nor whereof they affirm.

8. Now we know that the law *is* good, if a man use it lawfully;

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11. According to the gospel of the glory of the blessed God, which was committed to my trust.

12. Verily I thank him that strengthened me in the Dispensation of Jesus by our Lord, that he counted me faithful, putting me into the ministry;

13. Who was at first a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14. But the grace of our Lord to faith and love which is in the Dispensation of Jesus was more than sufficient *to make me believe.*

15. This *is* a faithful saying, and worthy of all acceptation, that Christ even Jesus came into the world on account of the salvation of sinners; of whom I am chief.

16. Even on this account I obtained the mercy *shewn to me*, that by me a chief, Jesus Christ might make manifest all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17. So unto the King eternal, an immortal, invisible, only wise God, *be* honour and glory for ever and ever. Amen.

18. This charge I commit unto thee, son Timothy, with those which went before thee in thy prophetic functions, that thou in them mightest war a good warfare;

19. Holding a faith, and a good conscience *respecting them;* which some having put away concerning the belief *of them* have made shipwreck:

20. Of whom is Hymenæus and Alexander; whom I have delivered unto the Satan, that they may learn not to blaspheme.

Chapter II.

1. Now I exhort first of all, that supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2. For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this *is* good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto a knowledge of truth.

5. For *there is* one God, and one mediator between God and men, the man Christ even Jesus;

6. Who gave himself a ransom for all, to be testified in its own times.

7. Whereunto I am ordained a preacher, and an apostle, (I speak the truth I lie not;) a teacher of the Gentiles concerning faith and truth.

8. I will therefore that men of every condition pray, lifting up holy hands, without wrath and doubting.

9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10. Save what becometh women professing godliness in good works.

11. Let a woman learn in silence with all subjection.

12. For I suffer not a woman to teach, nor to exercise the authority of a man, but to be in silence.

13, For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman being deceived, he came into transgression.

15. Notwithstanding he shall be preserved as re-

gards the procreation of children *to wrath,* if they continue in faith and charity and holiness after a sound mind.

Chapter III.

1. This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2. For a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3. Not given to wine, no striker; but patient, not covetous for his own house;

4. One that ruleth well, having his children in subjection with all gravity;

5. (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6. Not a novice, lest being lifted up with pride he fall into the condemnation by the devil.

7. Moreover he must have a good report of them which are without; lest he fall into reproach, verily a snare of the devil.

8. Likewise *must* deacons *be* honorable, not double-tongued, not given to much wine, not greedy of filthy lucre;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11. Women *deaconesses must* likewise *be* honorable, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness through faith which is after the Dispensation of Jesus.

14. These things write I unto thee, (having long since expected to have come unto thee:)

15. So *that* if I tarry longer, that thou mayest know how households of God oughtest to behave, which a church of the living God is, a pillar and ground of the truth.

16. And without controversy great is the mystery of the godliness, which was manifested to flesh, justified by *man's* spirit, seen by angels *teaching,* preached unto the Gentiles, believed of man, received up into glory.

Chapter IV.

1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2. Through hypocrisy of liars having their conscience seared as with a hot iron;

3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be

received with thanksgiving of them which believe and know the truth.

4. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5. For it is sanctified by the word of God and prayer.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, instructed by the words of the faith and of the good doctrine, which thou hast followed after.

7. Yet refuse the profane and old wives' fables *that are taught*, and exercise thyself *in knowledge* unto godliness.

8. For bodily exercise *in knowledge* profiteth little: but the godliness *attained by knowledge* is profitable unto all things, having promise of the life that now is, and of that which is to come.

9. This *is* a faithful saying and worthy of all acceptation.

10. For therefore do we labour, although we are reproached, because we trust in a living God, who is a Saviour of all men, specially of those that believe.

11. These things command and teach.

12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity.

13. Till I come, give attendance to the reading, to

the exhortation, to the doctrine *of that which I now send you.*

14. Neglect not the gift to thee, which was given to thee in the office of a prophet, by the laying on of the hands of the presbytery.

15. Medidate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16. Take heed unto thyself, and unto the doctrine *that thou teachest;* persevere in so doing: for in so doing thou shalt both save thyself, and them that hear thee.

CHAPTER V.

1. Rebuke not an old presbyter, but intreat *him* as a father; *and* the younger as brethren;

2. The elder women presbyters as mothers; the younger as sisters, with all purity.

3. Honour widow *presbyters* that are widows indeed.

4. Yet if any widow have children or nephews, let her learn before *being a presbyter* her own house to be pious, and so to requite parents: for this is acceptable before God.

5. For the *presbyter* that is a widow indeed, and desolate, trusteth in God, and perseveres in the supplications and the prayers of evening and morning.

6. But she that liveth in pleasure, being girt *with the office of a presbyter,* hath died *to her office.*

7. So these things give in charge, that they may be blameless.

8. As if any attends not to the faith of his own, and specially for those of his own house, he hath been disowned, and is worse than an infidel.

9. Let not a widow be enrolled *as a presbyter* under threescore years old, having been the wife of one man,

10. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11. And so the younger widows refuse *to enrol:* for when they should begin to rejoice on account of the Christ, they will marry;

12. Having condemnation, because they cast off the first faith.

13. And moreover also they understand not work; wandering about from house to house, they are not absolutely idle, but *are* even as tattlers and busy-bodies, speaking things which they ought not.

14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15. For *by this means* some are already again turned away from Satan.

16. If any man or woman that believeth have

presbyter widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17. Let the presbyters that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19. Against an old presbyter receive not an accusation, but before two or three witnesses.

20. Those *presbyters* that sin before all publicly rebuke, that others also may fear.

21. I attest *these instructions to you* before the God and Lord of Jesus Christ and of the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22. Lay hands suddenly on no man, neither be partaker of other sins *in this respect:* keep thyself pure *therein.*

23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24. Some men's sins are publicly manifest, even before judgment; but with some *men* they follow after.

25. Likewise also the good works *of some* are manifest beforehand; yet they that are otherwise cannot be hid.

CHAPTER VI.

1. Let as many servants as are under a yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2. And they that have believing masters, let them not despise *them,* because they are brethren; but rather do *them* service, because they that partake of the benefit *of their labour* are faithful and beloved. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words in the things of our Lord Jesus Christ, and the doctrine which is according to godliness;

4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth of establishing gain to be the godliness *they seek:* from such withdraw thyself.

6. For the godliness that is after contentment is great gain.

7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8. So then having food and raiment we have sufficient of these things.

9. And they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts,

which drown the men *that seek to be rich* in destruction and perdition.

10. For the love of money is a root of all the evils *here referred to:* which by some having coveted after, they have been seduced from the faith, and so pierced themselves through with many sorrows.

11. Bnt thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of the faith, lay hold on eternal life, whereunto thou wast called, and hast professed the good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all the things *that I enjoin,* and of Christ even Jesus, who before Pontius Pilate witnessed the good profession;

14. That thou keep *this* precept without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15. Which *precept* in its own time will shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor *unassisted* can see: to whom *be* honour and power everlasting. Amen.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain

riches, but in the living God, who giveth us richly all things unto enjoyment;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold of the indeed life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions the falsely called knowledge:

21. Which some professing concerning the faith have erred. The Grace *to keep thee be* with thee.

THE

VATICAN ENGLISH VERSION

OF THE

SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Chapter I.

1. Paul, an apostle of Jesus Christ with approbation of God, concerning the promise of life which is in the Dispensation of Jesus,

2. To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ even Jesus our Lord.

3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers of night and day;

4. Greatly desiring to see thee, (being mindful of thy tears,) that I may be filled with joy;

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand-

mother Lois, and thy mother Eunice; and I am persuaded that is in thee also.

6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee in the putting on of my hands.

7. For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind.

8. Therefore thou shouldst not be ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel by power from God;

9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in the Dispensation of Jesus before the world began,

10. And is now made manifest by the appearing of our Saviour Jesus Christ's having abolished the death *here incurred,* even having brought life and immortality to light through the gospel:

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12. For the which cause, and *the duties of* these things, I suffer: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day.

13. Hold fast the form of sound words, which

thou hast heard of me, concerning faith and love which is in the Dispensation of Jesus.

14. Keep that good thing which was committed unto us of a holy spirit which dwelleth in us.

15. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord may give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17. Indeed, when he was in Rome, he sought me out very diligently, and he would have found *me*.

18. The Lord may grant unto him that he may find mercy of Jehovah in that day: verily in how many things he ministered well at Ephesus, thou knowest.

Chapter II.

1. Thou therefore, my son, be strong in the grace that is in the Dispensation of Jesus.

2. And the things that thou hast heard from me by means of many witnesses, the same commit thou to faithful men, who shall be fit even to teach others.

3. And then endure hardness, as a good soldier of Jesus Christ.

4. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5. Or also if a man strive for masteries, *yet* is he not crowned, except he strive lawfully.

6. The husbandman that laboureth should be first partaker of the fruits.

7. Consider what I say; for the Lord may grant thee an understanding of all things.

8. Remember Jesus Christ's having been raised from the dead, *he being* of the seed of David according to my gospel:

9. On which account I suffer, as an evil doer, *even* unto bonds; but the word of God is not bound thereby.

10. I endure all things for the elect's sakes, that they may also obtain the salvation which is in the Dispensation of Jesus unto eternal glory.

11. *It is* a faithful saying: That if we, *i e Christ and Christians,* died alike, then shall we live alike:

12. If we, *i e Christ and Christians,* persevere, then shall we reign alike: if we practie denial, then will he deny us:

13. If we, *i e Christ and Christians,* practice unbelief, *yet* he abideth faithful: so he cannot deny himself.

14. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, along with the subverting of the hearers.

15. Study to present thyself approved unto God, a

workman that is not ashamed, rightly handling the word of the truth.

16. But shun the profane vain babblings: for in magnitude they will increase ungodliness.

17. As their rehearsing as a canker will be fed: of whom is Hymenæus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. The yet truly firm foundation of God standeth sure, having this seal, Jehovah hath acknowledged them that are of it. So, Let every one that nameth the name of Jehovah depart fom iniquity.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21. If a man therefore purge himself from these *babblings*, he shall be a vessel unto honour, sanctified, and meet for the master's use, having been prepared unto every good work.

22. So then flee the youthful lusts *relating thereto:* and follow righteousness, faith, charity, peace, with them that are called after the Lord out of a pure heart.

23. And the foolish and unlearned questions *connected therewith* avoid, knowing that they do gender strifes.

24. And the servant of Jehovah must not strive; but be gentle unto all *men*, apt to teach, patient,

25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance with an acknowledgment of truth;

26. And so they may recover themselves out of the snare after the devil's, who are made captive to him in the desire that is after him.

CHAPTER III.

1. Now this know, that in the last days perilous times shall come.

2. For the men *of those times* shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, yet having been denied the power thereof: from such turn away.

6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, they being led away with divers lusts,

7. Ever learning, and never able to come to a knowledge of truth.

8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men having been destroyed in the mind, reprobates concerning the faith.

9. But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10. Verily thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; such persecutions I did endure: but out of *them* all the Lord delivered me.

12. Yea, and all that will live godly in the Dispensation of Jesus shall suffer persecution.

13. For evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in the Dispensation of Jesus.

16. All scripture given by inspiration of God, assuredly *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. In order that the man of God should be perfect, having been throughly furnished unto all good works.

Chapter IV.

1. I charge *thee* earnestly before God, and Jesus Christ who shall judge the quick and the dead, and *concerning* his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away *their* ears from the truth, and shall be turned aside by the fables *they accept*.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, complete thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought on the side of the fight that is good, I have finished the course that is good, I have kept the faith that is good:

8. Henceforth there is laid up for me the crown of the righteousness *for so doing*, which the Lord, the rightous judge, shall give me at that day: and not to me only, but unto all them also that have loved his appearing.

9. Do thy diligence to come shortly unto me:

10. For Demas hath forsaken me, having loved

this present age, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12. As Tychicus have I sent to Ephesus.

13. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be thou aware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: so I was delivered out of the mouth of the lion.

18. And the Lord will deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* the glory *of these things* for ever and ever. Amen.

19. Salute Prisca and Aquila, and the houshold of Onesiphorus.

20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and, Linus, and Claudia: even all *are* brethren.

22. The Lord Jesus Christ *is* with thy spirit. The grace that is our's.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO TITUS.

Chapter I.

1. Paul, a servant of God, and an apostle of Jesus Christ, for a belief of God's elect, and an acknowledging of truth which is after godliness;

2. In a hope of eternal life, which God, that cannot lie, promised before the world began;

3. And hath in due times manifested his promise through preaching, which was committed unto me by commandment of God our Saviour to Titus a legitimate child;

4. By a common faith: Grace, mercy, *and* peace, from God the Father and Lord of Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,

and ordain presbyters in cities, as I did appoint thee:

6. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7. For a bishop must be blameless as a steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9. Holding fast the practice of the doctrine of a faithful command, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12. One of themselves, an especial prophet of their's, said, The Cretians *are* always liars, evil beasts, slow bellies.

13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15. In the pure all things *are* pure: but in them that are defiled and unbelieving *is* nothing pure;

for both their mind and conscience have been defiled.

16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

1. But command thou the things which become sound doctrine:

2. That presbyters be sober, grave, temperate, sound in the faith, in the charity, in the patience *they exhibit*.

3. Female presbyters likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4. That they may teach the young women to love their husbands, to love their children,

5. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6. Young men likewise exhort to be sober minded in all things.

7. Shewing thyself a pattern of good works: in the doctrine *of thy teaching, shewing* gravity, sincerity,

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

9. *Exhort* servants to be obedient unto their own

masters in all things, pleasing to be; not answering again;

10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11. For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us that, denying the ungodliness and the worldly lusts *that exclude from salvation*, we should live soberly, righteously, and godly, in this present time;

13. Looking for the blessed hope *vouchsafed to us*, and an appearing of the glory of the great God and of our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and so purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3. For we ourselves even were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, in malice and envy, living hateful, hating one another.

4. But when the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by a washing of regeneration, even a renewing of a holy spirit;

6. Which he shed on us abundantly by Jesus Christ our Saviour;

7. That being justified through the grace of that *mercy*, we should be made heirs as to a hope of eternal life.

8. It *is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works. These things are good and profitable unto the men *that believe*.

9. But avoid foolish questions, and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.

10. A man that is an heretick after the first and second admonition reject;

11. Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13. Bring Zenas the Lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14. For even our's practice to maintain good works for necessary occasions, that they be not unfruitful.

15. All that are with me salute thee. Greet them that love us on account of faith. The grace *of this love be* with you all.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1. Paul, a prisoner of Jesus Christ, and Timothy the brother to Philemon our dearly beloved, and fellow labourer,

2. And to the beloved Apphia, and Archippus our fellow-soldier, and to the church that is after thy house:

3. Grace to you, and peace, from God our Father and Lord of Jesus Christ.

4. I thank my God always, when making mention of thee in my prayers,

5. (Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;)

6. That the communication of thy faith should have become effectual to an acknowledging of every good thing which is our's in the Dispensation of Jesus.

7. For we have great joy and consolation in thy love, because the bowels of the saints have been refreshed by thee, brother.

8. Wherefore, though I have much freedom of speech in Christ to enjoin thee that which is convenient,

9. Yet on account of thy love I rather beseech *thee,* being *beside an apostle* such an one as Paul a presbyter, and now also a prisoner of Jesus Christ.

10. I beseech thee for my son Onesimus, whom I did beget in my bonds:

11. Which in time past was to thee unprofitable, but now profitable to thee and to me:

12. Whom I have sent again: thou therefore receive him, (this is, mine own natural desire:)

13. Whom I would have retained to minister for me, that in thy stead he might have ministered for me, through the bonds of the gospel:

14. But without thy mind would I do nothing; that thy benevolence should not be as it were of necessity, but willingly.

15. Now perhaps he was separated for a season on this account, namely, that thou shouldest receive him for ever;

16. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in Jehovah?

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19. I Paul have written *it* with mine own hand, I will repay *it:* in order that I should not say to thee, that thou owest unto me more, even thine own self.

20. Yea, brother, I may have profited by thee in Jehovah: refresh my bowels in Christ.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt even do more than I say.

22. Yet at once prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23. There salute thee Epaphras, my fellow-prisoner in the Dispensation of Jesus;

24. Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25. The grace of our Lord Jesus Christ *be* with your spirit.

THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

Chapter I.

1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in last of these days spoken unto us by a Son, whom he hath appointed heir of all things, with respect to whom also he made the ages;

3. Who being an effulgence of *his* glory, and an express image of his constancy, and making manifest all things that exist in the declaration concerning his power, he having effected an expiation of the sins *that burden us*, sat down on the right hand of the Majesty on high;

4. So much greater becoming than angels, as much better *being* than they, he hath acquired as an inheritance an appointment *thereto*.

5. For unto which of the angels said he at any time, Thou art a Son of mine, this day have I begotten thee? And again, I will be to him as a Father, and he shall be to me as a Son?

6. And again *of the time,* when he should bring in the first-begotten into the world, he saith, Even let all angels of God worship him.

7. Verily even to the angels he saith *it,* He who maketh the winds his angels, and a flame of fire his ministers.

8. But unto the Son *he saith,* Thy throne the God *is* for ever and ever: so the sceptre of the unquestioned line *is* the sceptre of his kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore the God that is thy God, hath anointed thee with an oil of gladness above thy fellows.

10. Yea, Thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens are the works of thine hands:

11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and as a garment shalt they be changed: but thou art the same, and thy years shall not fail.

13. And to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14. Is it not *that* all *enemies* are ministering spirits, sent forth as to ministration with respect to them who shall be heirs of salvation?

CHAPTER II.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should have been passed by.

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence;

3. How shall we escape, if we neglect so great salvation; which verily we assume to be spoken by the ¶Lord under those that heard, was established unto us:

4. By confirming testimony by God both in signs and wonders, and with divers miracles, and gifts of a spirit holy, according to his will?

5. For unto angels *assurances* hath he not put in subjection *man's knowledge of* the world to come, whereof we speak.

6. Although in a certain place he testified, one saying, What is man, that thou art mindful of him? or a son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour:

8. Thou hast put all things in subjection under his feet. Now in the *declaration* that he put all in subjection under him, he left nothing *that is* not put

under him. But now we see not yet all things put under him.

9. But we see Jesus, who was made a little lower than the angels, on account of the suffering of *mas by* temporal death, crowned with glory and honour; when he by the grace of God should have tasted death for every man.

10. For it became him, with repect to whom the all things, and by whom the all things bringing many sons unto glory *exist,* to make the captain of their salvation perfect through sufferings.

11. For verily he that sanctifieth and they who are sanctified *are* all of one *nature:* for which cause he is not ashamed to call them brethren,

12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13. And again, I will exist putting trust in him. And again, Behold I and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; in order that through his *incurring* death he might render powerless him that had the strength of that death, that is, the devil;

15. And deliver them, who through fear of death were all their lifetime subject to bondage, from every doubt in respect of that they should have life.

16. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behoved him to be made like unto *his* brethren, that he *in their estimation* a merciful and faithful high priest should appoint the things *pertaining* to God for making reconciliation for the sins of the people.

18. For by what he hath suffered being tempted, *man is sure that* he is able to succour them that are tempted.

Chapter III.

1. Wherefore, holy brethren, partakers of heavenly calling, consider the Apostle and High Priest of our profession, Jesus;

2. Who was faithful to him that appointed him, as also Moses *was faithful* to his *God's* house.

3. For this *High Priest* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than *those of* the house.

4. And every house is builded by some *man besides God;* so he that built all things a God *must be.*

5. And Moses verily *was* faithful to all his house, as a partaker of the benefit in testimony concerning those things which were to be spoken after;

6. But Christ *was* as a son over his house; of which house are we, if we hold fast the confidence and the rejoicing of the hope *that we are such.*

7. Wherefore *it is* even as the Holy Ghost saith, To day *ye are such* if ye should hear his voice,

8. Ye should not harden your hearts, as in the provocation, in the day of the temptation in the wilderness:

9. Where your fathers tempted me by scrutinizing, and saw my works forty years.

10. Because I was grieved with that generation, even said, They are alway misled by *their* heart; for they have not known my ways.

11. So I swore to my *present* wrath *against my people,* if *hereafter* They shall enter into my rest.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in judging yourselves to have been separated from a God that has life.

13. And exhort yourselves daily, while it is called To day; lest any of you be hardened *to defend such judgment* through deceitfulness *in apparent humility* of the sin *of so judging.*

14. For we are made partakers of the Christ, if we hold the beginning of the confidence unto the end,

15. Steadfast in the thing to be proclaimed, To day *ye are such,* if ye should have heard my voice, ye should not harden your hearts, as in the provocation.

16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt with Moses.

17. For with which *of them* was he grieved forty years? *was it* not with those of them that had sinned, whose carcases fell in the wilderness?

18. And to which *of them* sware he that they *possessed* not *then* to have entered into his rest, if *it was* not to *those of* them that believed not?

19. So we see that those *of them that entered not in* could not enter in because of unbelief.

CHAPTER IV.

1. Therefore we should at no time fear, after a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, it not having been proclaimed to them that had faith in the hearing.

3. And we which have believed do enter into rest, as he said, So I have sworn to my *present* wrath, if they shall *hereafter* enter into my rest: as indeed the works *for it* were finished from the foundation of the world.

4. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5. And in this *place* again, If they shall enter into my rest.

6. Seeing therefore it remaineth that some must

enter therein, and they to whom it was first preached entered not in because of unbelief:

7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is before said, To day *ye shall enter in*, if ye will hear his voice, ye should not harden your hearts.

8. For if Joshua had given them *he addressed* rest, then would he *David* not afterward have spoken of another rest in these *declarations* concerning a day.

9. Therefore sabbatizing shall be destroyed to the people of God.

10. For he that has entered into his rest, he also hath ceased from his works, as God *does* from his.

11. We should labour therefore to enter into that rest, lest to the same *result* any man fall after the pattern of their unbelief.

12. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even unto the division of soul and spirit, and of the joints and marrow, and so *is* a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him by whom the word to us *exists*.

14. And we having a great high priest, that is

passed into the heavens *for his rest,* Jesus the Son of God, we should hold fast the confession *that we here attain not rest.*

15. For we have not an high priest which cannot be touched with the feeling of our infirmities, *which destroy our rest here;* but was in all points similarly tempted without sin.

16. We should therefore come boldly unto the throne for the grace *of rest promised,* that we may obtain mercy and grace, a help in time of need.

CHAPTER V.

1. For every high priest taken from among men, for man's sake is ordained in relation to the things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2. Being empowered to have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. And so no man taketh this honour unto himself, but *to it* is called of God, as *was* Aaron.

5. So also the Christ glorified not himself to be made an high priest; but he that said unto him, Thou art a Son of mine, to day have I begotten thee.

6. As he saith also in another *place,* Thou *art* a priest for ever after the order of Melchisedec.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard as to the fear *of it;*

8. Though he was a Son, he sought in the things which he suffered the obedience *required of a priest;*

9. And having been perfect *therein,* he became unto all them that obey him, an occasion of eternal salvation.

10. *He* having been called of God an high priest after the order of Melchisedec.

11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the revelations of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk *is* unskilful in the promise of justification: for he is a babe.

14. But they are of full age, *even* those who use the strong meat that exists in the use *of it, they* having their senses exercised by a discerning both of good and of evil.

Chapter VI.

1. Therefore leaving the principles of the commencement of the Christ, we should go on unto the perfection; not being made subject again to a

foundation of repentance from works that are passed, or *to a foundation* of faith in God's doctrine of baptisms,

2. Or of laying on of hands, or of resurrection from the dead, or of eternal judgment.

3. As this we shall effect, whensoever God shall permit *it*.

4. For *it is* impossible for those who were once enlightened, having tasted of the heavenly gift, and were made partakers of a spirit freed from guilt,

5. And so have tasted the word of God *to be* good, and the powers of the world to come,

6. If they shall fall away, to renew them again through repentance *through* crucifying for themselves the Son of God afresh, and so putting *him* to an open shame.

7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9. But, beloved, we are persuaded better things of you, even things being accompanied with salvation, though indeed we thus speak.

10. For God *is* not unrighteous to forget your work, and the love which ye have shewed toward his

name, in that ye have ministered to the saints, and do minister.

11. And we desire that every one of you do shew the same diligence to the full assurance of the hope *of acceptance* unto the end:

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13. *I say through faith,* for when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and and multiplying I will multiply thee.

15. And so, *through faith,* having had patience, he obtained the promise.

16. For men swear for the greater *increase of patience:* and the oath for confimation *is* to them an end of all contradiction.

17. On which account God, willing more abundantly to shew unto the heirs of the promise the immutability of his counsel, confirmed *it* by an oath:

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon hope that is set before us:

19. Which *hope* we have as an anchor of the soul, both sure and stedfast, and as an entering into that *holy place* within the veil;

20. Whither a forerunner is on our account en-

tered, *even* Jesus, being made an high priest for ever after the order of Melchisedec.

Chapter VII.

1. For this Melchisedec, a king of Salem, a priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2. With whom also Abraham shared a tenth part of all; first being by interpretation a King of justification, and after that also a King of Salem; he is the king of peace;

3. Without a father, without a mother, without descent, having neither beginning of days, nor end of life; and so made like unto the Son of God; abideth a priest continually.

4. Now consider how great this man *was*, unto whom Abraham gave the tenth of the spoils, *he being* the patriarch.

5. Verily they that are of the sons of Levi, who take the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, even though they come out of the loins of Abraham:

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes; but

there he *receiveth them,* of whom it is witnessed that he liveth.

9. And for brevity I may say, Levi also, who receiveth tithes, payed tithes in Abraham.

10. For he was yet in the loins of his father, when Melchisedec met him.

11. If therefore perfection were by the Levitical priesthood, and under it the people received instruction in a law *for its attainment,* what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12. For the priesthood being changed, there is made of necessity a change *also of the law.*

13. And he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: (possibly after the similitude of Melchisedec) there ariseth another priest,

16. Who is made, not in relation to a law of commandment of flesh, but in relation to a power of *attaining* an endless life.

17. For it testifieth, in that *it states,* Thou *art* a priest for ever after the order of Melchisedec.

18. So then indeed there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law completed nothing, but the bringing in of a better hope; by the which we draw nigh unto God.

20. Even inasmuch as not without an oath *it was established:*

21. For there are priests made without an oath; but this with an oath by him that said unto him, Jehovah sware and will not repent, Thou *art* a priest for ever.

22. By so much even was Jesus made a surety of a better testament.

23. And there truly were many priests made, because they were not suffered to continue by reason of death:

24. But this *man,* because he is *appointed* to continue for ever, holds unchangeable the priesthood.

25. Wherefore he is able also to save them to the uttermost time that come unto God by him, seeing he ever liveth with respect to that he should deal for them.

26. For such an high priest became us, *who is* holy, harmless, undefiled, separated from the sinners *he saves,* and having existence higher than the heavens;

27. Who needeth not daily, as the former high

priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he himself did once, when he made an expiation for sin.

28. For the law maketh men high priests which have infirmity; but the word of the oath which was after the law, *maketh the* Son for evermore, *he* having been made perfect.

CHAPTER VIII.

1. Now of the things which we have spoken *this is* the sum: We have an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, even of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4. So then if he were *now* on earth, he would not be a priest after those that offer gifts according to the law:

5. Who serve after a pattern or delineation out of the heavens, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by so much as he is a mediator of a

better covenant, which was established for better promises.

7. For if that first *covenant* had been faultless, then should no place have been found for another.

8. For finding fault with them, he saith, Behold, the days come, saith Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant, so I regarded them not, saith Jehovah.

10. For this *is* the covenant that I will make with the house of Israel after those days, saith Jehovah; putting my laws into their mind, even I will write them in their own hearts: and I will be to them as a God, and they shall be to me as a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest,

12. For I will be merciful to their unrighteousness, and their sins I should not remember any more.

13. In that he saith, A new *covenant,* he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Chapter IX.

1. Now verily the first *covenant* had ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread, and the golden censer; which is called the sanctuary.

3. And after the second veil, a tabernacle which is called the Holiest of the Holy;

4. Which had the ark of the covenant overlaid round about with gold, wherein *was* a golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6. Now after these things having been thus prepared, the priests went always into the first tabernacle, accomplishing the service *of God.*

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8. The Holy Ghost this signifying, that the way of becoming holy was not yet made manifest, while the first tabernacle was yet standing:

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that

could not make him perfect, as pertaining to the conscience;

10. That did the service only in meats and drinks, and divers washings, and ordinances after flesh, imposed *on them* until the time of reformation.

11. But Christ being come an high priest of good things to come, of the greater and more perfect tabernacle, not made with hands, that is to say, not of this *character* as to building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once for all into the holy place, having obtained an eternal redemption *thereby*.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of the Christ, who through his having an eternal spirit offered himself without blame to God, purge your conscience from past works to serve a God that has life?

15. And for this cause he is a mediator of a new covenant, that having partaken of death, for deliverance from the transgressions *that were* under the first covenant, they which are called might receive the promise of the eternal inheritance.

16. For where a covenant *is* a dead *person's*, he that made the covenant, must of necessity adhere to it.

17. For a covenant with *persons* dead *is* certain *not to be changed:* otherwise it is of no certainty at all while the testator liveth.

18. Whence neither the first *covenant* was dedicated without blood.

19. For in accordance to the law, when Moses had spoken every precept to all the people, having taken the blood of calves and of goats, with water, and scarlet wool, and hyssop, he sprinkled both the book, and all the people,

20. Saying, This *is* the blood of the covenant which God hath enjoined unto you.

21. And also he sprinkled with the blood likewise both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; indeed without shedding of blood is no remission.

23. *It was* therefore necessary that the patterns that exist during these *present* heavens should be purified; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, *which are* the figures of the truths; but into heaven itself, now to have been clearly exhibited in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of another;

26. For then must he often have suffered since the foundation of the world: but now once for all to the end of time, as to a putting away sin by his sacrifice, hath he been made manifest.

27. But inasmuch as it is appointed unto the men *obtaining salvation* once for all to die, though after this *is* judgment:

28. So even *is it appointed* the Christ's once for all having been offered to the end that he should have borne the sin of many; because unto them that await him for salvation shall he come the second tim without *reference to* sin.

CHAPTER X.

1. For the law having a shadow of good things to come, *and* not the very image of the things, can never by those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then probably would they not have ceased to be *so, (annual sacrifices* being offered? because that the worshippers should have no more conscience of sins) that serve for once for all having been purged.

3. But in those *sacrifices there is* a remembrance again *made* of sins every year.

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he

saith, Sacrifice and offering thou wouldest not, though a body thou hast prepared for me:

6. In burnt offerings even for sin thou hast no pleasure.

7. Then said I, Lo, I come to a volume of a book, it is written of me, in respect of that I should perform, God is thy will.

8. Above when he said, Sacrifice and offering and burnt offerings even for sin which are offered in accordance to the law, thou wouldest not, neither art pleased with;

9. Then said he, Lo, I come to do thy will. He taketh away the first, that the second should have been established.

10. By the which will we having been sanctified, exist through the offering of the body of Jesus Christ once *for all.*

11. Now every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12. But this man, after he had offered one sacrifice for sins with respect to its continuance, sat down on the right hand of God;

13. The result *of its fulfilment to man* expecting, when his enemies be made his footstool.

14. For by one offering he hath with respect to continuance perfected them that are sanctified.

15. Even as the Holy Ghost bears witness to us: because *it exists* in that he had said before,

16. This *is* the covenant that I will make with them after those days, saith Jehovah, putting my laws into their hearts, even in their minds will I write them;

17. As their sins and iniquities I would not still remember.

18. Now where remission of these *is, there is* no more offering for sin.

19. Having therefore, brethren, boldness with respect to the entrance into the holiest by the blood of Jesus,

20. A new and living way, which he consecrated for us, through the veil, this exists through his *having had* flesh;

21. Though a great priest over the house of God;

22. We should draw near with a true heart in full assurance of faith, *we* having been cleansed by sprinkling the hearts from consciousness of evil, and the body's *alienation to God* washed by pure water.

23. We should hold fast the profession of the hope *of our acceptance* without wavering; (for he *is* faithful that promised;)

24. And should consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another* even so much the more, as much as ye see the day approaching.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fire; a zeal of being about to devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common *blood*, and so hath done despite unto the Spirit of the grace *vouchsafed to him?*

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith Jehovah. And again, Jehovah shall judge his people.

31. *It is* a fearful thing to fall into the hands of a living God.

32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight with afflictions;

33. Partly, whilst ye were made a gazingstock both by reproaches and oppressions; and partly, whilst ye became companions of them that were so used.

34. For ye had compassion on persons bound, and took joyfully the spoiling of your goods, acknow-

ledging that ye have in yourselves in heaven a better and an enduring property.

35. Cast not away therefore your confidence, which hath great recompence of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, whensoever, howsoever he that shall come will come, and will not tarry.

38. So then the just shall live by faith: but if *any man* draw back, my soul has not pleasure in him.

39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Chapter XI.

1. Now faith exists concerning the things hoped for, an evidence of things not being seen.

2. And so by it the presbyters were attested.

3. We understand through faith that the Dispensations were constructed by the command of God, so that things which are seen were not made of things which do appear.

4. We understand through faith that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5. We understand through faith that Enoch was translated that he should not see death; and so was not found, because God had translated him: *this we understand,* because before his translation he had been declared to have pleased God.

6. Now without faith *it is* impossible to please *him:* for he that cometh to God must believe, as it does exist to those that diligently seek him, *that* he is a rewarder.

7. We understand through faith that Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became an heir of the justification which is by faith.

8. We understand through faith that Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. We understand through faith that he sojourned in the land promised to him, as *in* a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath the foundations, of which a builder and maker God *is.*

11. We understand through faith that even Sara herself received strength to conceive seed, even when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13. According to *our* faith, these all died, not having received the promises, but having seen them afar off, and having greeted and professed *them*, for they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a native country.

15. As truly, if they had been mindful of that *country* from whence they came out, they were having opportunity to have returned.

16. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17. We understand through faith that Abraham offered up Isaac, being tempted *not to do so;* as he that had received the promises was offering up his only begotten *son*,

18. To whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20. We understand through faith that Isaac blessed Jacob and Esau concerning things to come.

21. We understand through faith that Jacob, when he was a dying, blessed both the sons of Joseph; even bent reverently on the top of his staff.

22. We understand through faith that Joseph, finishing concerning the departing of the children of Israel; mentioned and gave commandment concerning his bones.

23. We understand through faith that Moses, when he was born, was hid three months of his parents, because they esteemed him a beautiful child; and they were not afraid of the king's commandment.

24. We understand through faith that Moses, when he was come to years, refused to be called a son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to have enjoyment of sin for a season;

26. Esteeming the reproach of *those after* the Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27. We understand through faith that he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28. We understand through faith that he kept the passover, and the sprinkling of the blood, lest he that destroyed the firstborn should touch them.

29. We understand through faith that they passed

through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30. We understand through faith that the walls of Jericho fell down, after they were compassed about seven days.

31. We understand through faith that the harlot Rahab perished not with them that believed not, because she had received the spies with peace.

32. And what further *that we understand by faith* shall I say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33. Who through *their exercise of* faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens.

35. Women received their dead raised to life again: but others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they

wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. Of whom the world was not worthy: they were caused to wander in deserts, and *in* mountains, and *in* dens and caves of the earth.

39. So these all, having been bearing witness *to a future life* through the faith *they exhibited,* received not the promise of God concerning our having been provided a better *state.*

40. In order that they without us should not be complete.

CHAPTER XII.

1. Wherefore seeing we indeed are compassed about with so great a cloud of witnesses, having laid aside all pride, truly the easily besetting sin of patient endurance, we should run a race that is set before us,

2. Beholding Jesus as the beginner and finisher of the faith *respecting a future life;* who for a joy that was set before him endured a cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of the sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise

not thou the chastening of Jehovah, nor faint when thou art rebuked of him:

6. For whom Jehovah loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as sons *are dealt with* by you; for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore we have had fathers of our flesh which corrected *us*, and we have not been ashamed *of them:* shall we not much rather be in subjection unto the Father of *their* spirits, as then we shall live?

10. For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth peaceable fruit unto them which are exercised thereby after righteousness.

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, that that which is lame be not turned out of the way; but rather be cured.

14. Follow peace with all *men*, and the holiness, without which no man shall see the Lord:

15. Looking diligently, not any man being in want of the grace of God; that no root of bitterness springing up should cause *you* trouble, and thereby many should profane;

16. That no fornicator, or profane person *acts* as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place by changing *Isaac's* mind, though he sought it carefully with tears.

18. *I say, looking diligently,* for ye are not come unto a mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And a sound of a trumpet, and a voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20. (For they were not inclining to that which was commanded, As *for example, that* when so much as a beast touch the mountain, it shall be stoned:

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22. But ye are come unto mount Sion, even unto a city of a living God, a heavenly Jerusalem, and to an innumerable company of angels,

23. To a general assembly and church of firstborns, which are written in heaven, and to a God, a Judge of all, and to a *state of* spirits of just men made perfect,

24. And to a mediator of a new covenant after Joshua, and to a blood of sprinkling, that speaketh better things than *that of* Abel.

25. See, ye should not refuse him that speaketh. For if they escaped not who refused God's warning that was for earth, much more *shall not* we *escape,* if we turn away from that that is for heaven:

26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this *word,* Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, we should have grace, whereby we may serve God acceptably with reverence and godly fear:

29. For even our God *is* a consuming fire.

CHAPTER XIII.

1. Let brotherly love to strangers continue.

2. Be not forgetful: for thereby they were concealed, *so* some have entertained angels unawares.

3. Remember them *of the faith* that are in bonds, as having been joined with them which suffer adversity, as being your-selves also in the body.

4. Marriage with any *person is* honourable, and the bed *is* undefiled: but whoremongers and adulterers God will judge.

5. *Let your life be* without covetousness; *and be* content with such things as ye have: for he hath said, I could never leave thee, nor forsake thee, as to our being bold to say,

6. Jehovah *is* my helper, and so I will not fear, what shall man do unto me?

7. Remember them which have the rule over you, who have spoken unto you the word of God: by whom considering the escape from the life *they condemn;* follow the faith *you have been taught,*

8. Jesus Christ the same yesterday, and to day, and for ever.

9. Be not carried about with divers and strange doctrines. For *it is* a good thing in grace that the heart be established; not in meats, which have not profited them that have been occupied therein.

10. We have an altar, whereof they have no ability to eat which serve the tabernacle.

11. For for whom the blood of animals for sin is brought into the sanctuary by the high priest, the bodies are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood without the gate, he suffered.

13. We should go forth therefore unto him without the camp, bearing his reproach.

14. For here have we no continuing city, but we seek one that is to come.

15. On his account therefore we should offer a sacrifice of praise to God continually, that is a fruit of lips professing his name.

16. Yet the benevolence *to*, or the participation *with others required of you*, forget not: for with such sacrifices God is well pleased.

17. Obey them that have the rule over you, and submit yourselves: for they watch over your souls, as they that must give account, that they may do it with joy; so be not grieving; for that *is* unprofitable for you.

18. Pray for us: for we trust we have a good conscience, with all things willing to be conversant.

19. But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20. And so the God of the peace *vouchsafed to Christians* that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through blood of an everlasting covenant,

21. May have perfectly instructed you as to every good work to do his will, preparing for you the *manner of doing it* that is well pleasing in his sight, through Jesus Christ; to whom the glory *thereof ascribe* for ever and ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you with short notice.

23. Know ye that *our* brother Timothy is set at

liberty; with whom, if he come shortly, I will see you.

24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25. The grace *of this salutation extends* to you all. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

ELEVEN LAST EPISTLES

OF

PAUL THE APOSTLE,

WITH

THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, an apostle, (not of (by) men, neither by man (of man's *doctrine*), but by (of) Jesus Christ (Christ's), and God (of God's) the Father, who raised him from the dead;)

2. And all the brethren (those) which are with me, unto the churches of Galatia (all brethren):

3. Grace *be* to you and peace from God the Father and from our Lord (of our) Jesus Christ,

4. Who gave himself for our sins, that he might (should have)

delivered the forsaken age
deliver us from **this present** evil **world**, according to the will of our God and **our** Father:

the of this deliverance
5. To whom *be* glory for ever and ever. Amen.

6. I marvel that ye are so soon removed from him that called you to partake of **into the** grace from **of** Christ unto another gospel:

except were
7. Which is not another, **but** there **be** some that even wishing to subvert the
trouble you, **and would pervert** the gospel of Christ.

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let it **him** be accursed.

9. As we said before, so say I now again, If any is preached a glad tiding
man **preach any other gospel** unto you than that ye have received, let him be accursed.

And confide in
10. **For** do I now **persuade** men, or God? or do I seek to please men? **for** if I yet was pleasing **pleased** men, probably a
I should not be **the** servant of Christ.

11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was save through a
I taught *it*, **but by the** revelation of Jesus Christ.

13. Verily For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14. And was profiting to profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous for of the traditions of my fathers.

15. But when he was it pleased God, who separated me from my mother's womb, and called *me* through by his grace,

16. To reveal his Son to in me, that I might preach him among the heathen immediately; I conferred not with flesh and blood:

17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But other of the apostles saw I none, save James the Lord's brother.

20. Now the things which I write unto you, behold, before God, that I lie not.

21. Afterwards I came into the regions of Syria and Cilicia;

Although I existed
22. And was unknown by face unto the churches of Judæa which were in Christ:

As
23. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

Yet on my account
24. And they glorified God in me.

Chapter II.

1. Then fourteen years after I went up again to Jerusalem with Barnabas, having chosen as a companion and took Titus with me also.

with a indeed I
2. And I went up by revelation, and communicated unto them the that gospel which I preach among the Gentiles, but privately to them which were of reputation, not that lest by any means do I should run, or had run, for a thing in vain.

Indeed not even
3. (But neither Titus, who was with me, being a Greek, was compelled to be circumcised:)

But stealthily
4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in the Dispensation of Christ Jesus, that they might bring us into bondage:

the they required
5. To whom we gave place by the subjection they required, no,

not for an hour; that the truth of the gospel might continue with you.

Now pertaining to those
6. But of these who seemed to be somewhat,
once
whatsoever they were, it maketh no matter to me:
man on account of his external state: even
God accepteth no man's person: for they who
think with me
seemed to be somewhat in conference added
less of them to require
nothing to me:

Except before their face seeing
7. But contrariwise, when they saw, that the
believed in by
gospel of the uncircumcision was committed unto
by
me, as *the gospel* of the circumcision *was* unto
Peter;

by in
8. (For he that wrought effectually in Peter to
the apostleship of the circumcision, the same was
by
mighty in me toward the Gentiles:)

9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10. Only *they would* that we should remember the poor; the same which I also was forward to do.

Nevertheless
11. But when Peter was come to Antioch, I

withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when he was **they were** come, he withdrew and separated himself, fearing them which were of **the** circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, then it is after the livest after the manner of Gentiles, **and** not **as do** manner of thou livest **the** Jews; why compellest thou the Gentiles to live as do the Jews?

15. (We *who are* Jews by nature, and not **sinners** of **the** Gentiles, are sinners)

16. For having known, **Knowing** that **a** man is not justified by **the** works of **the** law, except through **but by the** faith after **of Jesus** Christ, even Jesus, even we have believed in Jesus Christ, that we might be justified through **by the** faith after **of** Christ, and not through **by the** works after **of the** law: because through **for by the** works after **of the** law all flesh not shall **no flesh** be justified.

And *each* seeking
17. But if while we seek to be justified by
accepted, and they then
Christ, we ourselves also are found sinners, is
in not saving them, a This cannot be.
therefore Christ the minister of sin? God forbid.
for saving, *for saving them*
18. For if I build again the things which I
in having destroyed them
destroyed, I make myself a transgressor.
law's *requirements for justification* died
19. For I through the law am dead to the
law's *attainment of it* have life with
law, that I might live unto God.
as to law's attaining justification have been
20. I am crucified with Christ: nevertheless I
have life not yet has life for what *have* I now?
live; yet not I, but Christ liveth in me: and
I have through
the life which I now live in the flesh I live by
I have life through the faith and of Christ
the faith, of the Son of God, who loved me, and
gave himself for me.

21. I do not frustrate the grace of God: for if
justification *is attained*
righteousness come by the law, then Christ is
uselessly died
dead in vain.

Chapter III.

1. O foolish Galatians, who hath bewitched you,
that ye should not obey the truth, before
whose eyes Jesus Christ hath been evidently set
he having been
forth, crucified among you?

2. This only would I learn of you, Received ye
spirit's *freedom from guilt*
the Spirit by the works of the law, or by the
hearing of faith?

3. Are ye so foolish? having begun with a gift in the
to your spirit Spirit, are ye now able to be made perfect by the flesh?

4. Have ye suffered so many things in vain? if *it be* yet in vain.

5. Moreover He therefore that ministereth to you the
spirit's freedom from guilt Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6. Just Even as Abraham believed God, and it was
unto justification accounted to him for righteousness.

7. Ye Know indeed ye therefore that they which are of faith, the same are the children of Abraham.

8. And the scripture's having foreseen scripture foreseeing, that God
might would justify the heathen through faith, preached
glad tiding through before the gospel unto Abraham, in *saying*, In thee shall all nations be blessed.

9. So then they which be of faith are blessed with faithful Abraham.

10. For as many as are of the works of the law
a are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11. And But that no man is justified by the law in

the sight of God, *it is* evident: for, The just shall live (through) **by** faith.

12. And the law (exists) **is** not (through) **of** faith: but, The man that doeth (its requirements) **them** shall live (through) **in** them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed *is* every one that hangeth on a tree:)

14. That the blessing of Abraham might come on the Gentiles (in the Dispensation of) **through** Jesus **Christ**; that we might receive the promise of the Spirit through faith.

15. Brethren, (for man, I say, as well as by man, a) **I speak after the manner of men; Though it be but a man's** covenant (having been) **yet if it be** confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. (Also) **And** this *I say*, (I assert a) **that the** covenant that (has been) **was** confirmed **before** of God, **in Christ, the** (a) law which (existed for) **was** four hundred and thirty years **after**, (does not) **cannot** disannul, that it should make the promise of none effect.

18. For if the inheritance *be* of the (through) law, *it is* no more of (not then through) promise: but God gave *it* to Abraham by (through) promise.

19. Wherefore then serveth (existed) the law It was added because of (concerning) transgressions. till (It was a favor added until perhaps) the seed should come to whom the promise was made; and *it* was (having been) ordained by angels in (to) the hand of a mediator.

20. Now a mediator is not a mediator of one, (of no change cannot exist) but (yet) God is one. (the same does exist)

21. Is (Then) the law then against (is with) the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should (justification would perhaps) have been by (through) the law.

22. But the scripture hath concluded all (the) under (things *man effects*) sin, that the promise by faith (concerning belief) of Jesus Christ might be given to them that believe.

23. But (Now) before faith (the) came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (*that gives life*)

24. Wherefore the law was our schoolmaster to bring us unto (with respect to) Christ, that we might be justified by (through) faith.

the faith's having
25. But after that faith is come, we are no longer under a schoolmaster.

through the
26. For ye are all the children of God by faith
that exists by the Dispensation of
in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in the Dispensation of Christ Jesus.

of Christ of
29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Chapter IV.

1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under a the law,

5. To (That he might) redeem them that were under the (a) law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba (is the) Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God (through) through Christ.

8. Howbeit then (For) when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto (by which) ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

12. Brethren, I beseech you, be as I *am;* for I (was) am as ye *are:* ye have not injured (wronged) me at all.

13. Ye know how through infirmity of the flesh I preached the gospel unto you at the (too soon) first.

But making trial of you after
14. And my temptation which was in my flesh
ye despised not, nor rejected; but received me as an
a even as
angel of God, even as Christ Jesus.

your
15. Where is then the blessedness ye spake of?
for I bear you record, that, if *it had been* possible,
ye would have plucked out your own eyes, and have
given them to me.

16. Am I therefore become your enemy, because
I tell you the truth?

for
17. They zealously affect you but not well; yea,
shut us up
they would exclude you, that ye might affect
them.

Now that ye
18. But *it is* good to be zealously affected always
in the endeavor to draw me toward
in *a* good *thing*, and not only when I am present
with you.

19. My little children, of whom I travail in birth
again until Christ be formed in you,

Verily they were designed draw me toward
20. I desire to be present with you now, and
because
to change my voice; for I stand in doubt of
you.

a
21. Tell me, ye that desire to be under the law,
do ye not hear the law?

22. For it is written, that Abraham had two

sons, the one by a bondmaid, the other by a free-woman.

23. But he *who was* of the bondwoman was born
a son as to
after the flesh; but he of the freewoman *was* **by**
a son
as to
promise.

24. Which things are an allegory: for these
represent
are the two covenants; the one from the mount
begetting *children*
Sinai, **which gendereth** to bondage, which is Agar.

25. For this Agar
represents
is mount Sinai in Arabia,
for it
and answereth to Jerusalem which now is, **and**
in *relation to*
is in bondage **with** her children.

26. But Jerusalem which is above is free, *that* which
our
is **the** mother **of us all.**

27. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28. Now
ye
we, brethren, as Isaac **was**, are **the** children of promise.

29. But as then he that was
a son as to
born after the
flesh persecuted him *that was*
a son as to spirit
born after the Spirit, even so *it is* now.

30. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, brethren, we are not children of
a Christ did make us free in the liberty *he vouchsafed to us.*
the bondwoman, but of the free: ∧

CHAPTER V.

1. Stand fast **therefore in the liberty wherewith Christ hath made us free,** and be not entangled again with the yoke of bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
Ye were left unnoticed by
4. ∧Christ **is become of no effect unto you,**
through
whosoever **of you** are justified **by the** law; ye are
the *he has offered*
fallen from ∧grace∧.
Yet conclude by mental operation, *that* on account of faith, a
5. **For** we **through the Spirit wait for the**
justification *exists for you*
hope of **righteousness by faith.**

6. For in **Jesus** Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7. Ye did run well; who did hinder you **that** to confide in **ye should** not **obey the** truth?

8. The **This** persuasion it is **cometh** not of him that calleth you.

9. A little leaven leaveneth the whole lump.

10. I have confidence concerning **in** you **through the Lord**, that ye will be none otherwise minded: but that he that troubleth you shall bear his judgment, whosoever he be.

11. Now **And** I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12. I would that they shall separate themselves **were even cut off** which trouble you.

13. For, brethren, ye have been called unto liberty; only *use* not liberty in actual serving in **for an occasion to** the flesh, save as to the **but by** love *its existence requires* **serve one another.**

14. For all the law is contained **fulfilled** in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

Now by mental guidance
16. **This** I say **then,** Walk **in the Spirit,** and
desires
ye shall not fulfil the **lust** of the flesh.

desires in opposition to
17. For the flesh **lusteth against** the spirit,
in opposition to
and the spirit **against** the flesh: and these are
opposed what things possibly
contrary the one to the other: **so** that ye
should desire to these should not do
cannot do, **the** things **that** ye **would.**

Nevertheless by mental guidance
18. **But** if ye be led **of the Spirit,** ye are not
any law's *requirements*
under **the law.**

As
19. **Now** the works of the flesh are manifest,
which are *these;* **Adultery,** fornication, uncleanness, lasciviousness,

emulation
20. Idolatry, witchcraft, hatred, variance, **emulations,** wrath, strife, seditions, heresies,

21. Envyings, **murders,** drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit **the** kingdom of God.
a

And mental guidance
22. **But** the fruit of **the Spirit,** is love, joy,
peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

Though of the Dispensation of Jesus
24. **And** they that are **Christ's** have crucified
through sufferings desires *that they have to endure*
the flesh, **with** the **affections** and **lusts.**

by mental guidance, we should
25. If we live **in the Spirit, let us** also walk
by mental guidance
in the Spirit.

We should
26. **Let us** not be desirous of vain glory, provoking one another, envying one another.

Chapter VI.

1. Brethren, if even a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of the Christ.

3. For if a man think **himself** to exist **be** some new thing, there being **when he is** nothing new, he deceiveth himself.

4. But let every man prove his own work, and then shall he have vaunting against **rejoicing in** himself alone, and against the other not **in another.**

5. For every man shall bear his own burden.

Nevertheless have in common with
6. Let him that is taught in the word **communicate unto** him that teacheth **in** all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his own flesh shall of the

his own
flesh reap corruption; but he that soweth to **the**
spirit shall of the spirit reap life everlasting.

having effected the good, we should not despond
9. And **let us not be weary in well doing:**
for in due season we shall reap, if we faint not.

Then therefore we should
10. As we have **therefore** opportunity, **let us**
but
do good unto all *men*, especially unto them who are
households the
of the **household** of faith.

many things in letters
11. Ye see how **large a letter** I have written
unto you with mine own hand.

12. As many as desire to make a fair shew in the
flesh, they constrain you to be circumcised; only
lest they should suffer persecution for the cross of
the Dispensation of Jesus
Christ.

13. For neither they **themselves** who are cir-
cumcised keep the law; but desire to have you cir-
cumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in
the cross of our Lord Jesus Christ, by means of whom the
has been
world **is** crucified unto me, and I unto the world.

15. For **in Christ Jesus** neither circumcision
availeth any thing, nor uncircumcision, but a new
creature.

16. And as many as walk according to this rule,

exists for for the rest of
peace **be on** them, and mercy, and **upon** the Israel
labour for me.
of God^.

Place near *to God*
17. **From henceforth let** no man **trouble me**:
proclaim *obtained*
for I **bear in my body** the marks^of **the Lord**
in my body
Jesus^.

18. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, an apostle of **Jesus** Christ, even Jesus, with approbation **by the will** of God, to the saints which are at Ephesus, and to the faithful in the Dispensation of **Christ** Jesus:

2. Grace *be* to you, and peace, from God our Father and **from the Lord** Jesus Christ's Lord **Christ**.

3. Blessed *be* the God **and Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings among the **in** heavenly **places** in Christ:

through love chose
4. According as he hath chosen us in him be-
fore the foundation of the world that we should
to even
be holy, and without blame before him in
love:
He an
5. Having predestinated us unto the adoption of
in even Jesus
children by Jesus Christ to himself, according to
the good pleasure of his will,

6. To the praise of the glory of his grace, wherein
he hath made us accepted in the beloved.
the obtained
7. In whom we have redemption through his
the that existed through
blood, the forgiveness of sins according to the
riches of his grace;
Which unto to the limits of
8. Wherein he hath abounded toward us in
all wisdom and prudence;
He secret determination
9. Having made known unto us the mystery of
his will, according to his good pleasure which he
did purpose him
hath purposed in himself:
a
10. That in the dispensation of the fulness of
times to that exist
he might gather together in one all things
the
in Christ, both which are in heaven, and which are
on earth even in him:
even Jesus the
11. In whom also we have obtained an inhe-
we having been as far as regards the design
ritance, being predestinated according to the

purpose of him who worketh all things after the counsel of his **own** will:

12. That we should **be** (exist) to **the** praise of his glory, who (had) first trusted in (the) Christ.

13. In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were** (he is) sealed with **that** (the) holy **Spirit** (spirit) of promise,

14. Which is **the** (an) earnest of our inheritance until the redemption (*from our state*) of **the purchased possession,** (preservation *ceases*) unto **the** praise of his glory.

15. Wherefore I also, after I heard of your faith in the Lord (of) Jesus, **and love unto** (even that that exists in) all the saints,

16. Cease not to give thanks for you, making mention **of you** in my prayers;

17. (In order) That the God of our Lord Jesus Christ, the Father of (the) glory (*we are seeking*), may give unto you **the** (a) spirit of wisdom and revelation in **the** (a) knowledge of him:

18. The eyes of **your understanding being** (the affection having been) enlightened; that ye may know **what** (who) is the hope of his calling, and **what** (who) the riches of the glory of his inheritance **in** (to) the saints,

19. And what *is* the exceeding greatness of his
power to us=ward who believe according to the
working of his mighty power,

20. Which he wrought in Christ, when he raised
him from the dead, and set *him* at his own right
hand in the heavenly places,

21. Far above all principality, and power,
and might, and dominion, and every name that is
named, not only in this world, but also in that which
is to come:

22. And hath put all *things* under his feet, and
gave him to be the head over all *things* to the
church,

23. Which is his body, the fulness of him that
filleth all in all;

Chapter II.

1. And you hath he quickened, who were
dead in trespasses and sins;

2. Wherein in time past ye walked according
to the course of this world, according to the prince
of the power of the air, the spirit that now worketh
in the children of disobedience:

3. Among whom also we all had our conver-

through in
sation in times past **in** the lusts of our flesh, ∧ ful-
filling the desires of the flesh and of the mind; and
so had existed *the attainments of* also the
were by ∧ nature, **the** children of wrath, **even** as ∧
others.

being by means of
4. But God, **who is** rich in mercy, **for** his great
which encompassed
love **wherewith he loved** us,

Though by trespasses and lusts
5. **Even when** we were dead **in sins**, hath
having been
quickened us together with Christ, (**by grace ye**
from alienation to God in this world ye are by grace
are saved ∧;)

6. And hath raised *us* up **together**, and made
with the the Dispen-
us sit together **in** heavenly **places** in **Christ**
sation of
Jesus:

7. That in the ages to come he might shew the
exceeding riches of his grace in **his** kindness
shewn to in the Dispensation of
toward us **through Christ** Jesus.
ye having been *from alienation to God in this world* are by the grace *that ye obtain*

8. For ∧ **by grace are ye** saved ∧ through faith;
so is *attained*
and ∧ that ∧ not ∧ of yourselves: *it is* the gift of God:
is it attained

9. Not of works ∧, lest any man should boast.
children of God

10. For we are his workmanship, created ∧ in
the Dispensation of by
Christ, Jesus **unto** good works, which God hath
as a requisite to salvation, in order
before ordained ∧ that we should walk in them.

11. Wherefore remember, that ye *being* in time
past Gentiles in the flesh, who are called Uncircum-

cision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were existing without Christ, being aliens from the commonwealth of the Israel, and strangers from the covenants of their promise, having no hope, and without God in the world:

13. But now in the Dispensation of Christ Jesus ye who sometimes were far off were are made nigh by the blood of Christ.

14. For he is our peace, who hath made both one; even having and hath broken down the middle wall of partition vis., the enmity; *between us;*

15. Having abolished by in his flesh the enmity even the law of the commandments with respect to contained in ordinances; for to make in him the himself of twain into one new man; so making peace *between us,*

16. As And that he should have reconciled might reconcile both in unto God *to be* in one body by means of the cross, having slain the enmity thereby:

17. And having come he came and preached peace also peace to you which were afar off, and to them that were nigh.

18. Seeing *it is* For through him we both have the access by one spirit Spirit unto the Father.

19. Now therefore ye are no more strangers and

foreigners, but fellowcitizens with the saints, and households
of the household of God;

Having been
20. **And are** built upon the foundation of the
by even Jesus
apostles and prophets, **Jesus** Christ **himself** being
a of it
the chief corner *stone*_∧;

On which *foundation* each
21. **In whom all the** building fitly framed toge-
to Jehovah
ther groweth unto an holy temple **in the Lord:**

On which *foundation* also unto
22. **In whom** ye **also** are builded together **for**
the Christ in spirit
an habitation of **God through the Spirit.**

Chapter III.

the
1. For this cause I Paul, the prisoner of **Jesus**
even Jesus
Christ_∧for you Gentiles,

indeed
2. If_∧ye **have** heard **of** the dispensation of the
was unto you
grace of God which **is** given me **to you-ward:**

3. **How that** by revelation he made known un-
a de-
to me the mystery; (as I wrote afore in **few**
tail *statement*
words,

4. Whereby, when ye read, ye may understand
concerning the
my knowledge in the mystery **of** Christ)

5. Which in other ages was not made known
by the *that possessed the record of it* by
unto the sons of_∧men_∧, as it is now revealed **unto**
saints
his **holy apostles** and prophets **by the Spirit;**

in spiritual *state*
6. That the Gentiles should_∧be fellowheirs, and of

the same body, and partakers of the his promise in the Dispensation of Jesus Christ by means of the gospel:

7. Whereof I was made a minister, according by to the gift of the grace of God that was given unto me by the effectual working of his power.

8. This grace was given Unto me, who am less than the least of all saints is this grace given, that I was given to should preach to among the Gentiles the unsearchable riches of the Christ;

9. And to make all *men* see who has what is the stewardship fellowship of the mystery, which from the beginning of the world hath been hid by in God, who created all the mystery things by Jesus Christ:

10. To the intent that now unto the principalities and the powers in the heavenly states places might be known by means of the church the manifold wisdom of God,

11. According to an the eternal purpose which he completed purposed in the Dispensation of Christ by Jesus our Lord:

12. By In whom we have the boldness and access with that we possess in confidence belief by the faith of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father **of our Lord Jesus Christ,**

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, (an ability) to be strengthened **with might** by his Spirit **in the inner man;**

17. (For the inner man to dwell in the) **That** Christ **may dwell** (by means of the faith that exists) in your hearts **by faith; that** ye **being** (having been) rooted and grounded in love,

18. (That ye) May be able to comprehend with all (the) saints what *is* the breadth, and length, and depth, and height;

19. And (so) to know (that) **the love of Christ** which passeth knowledge, (love for the Christ,) that ye might be filled with all the fulness of God.

20. (Even by) **Now unto** him that is able to do exceeding abundantly above all that we ask or think, (by) **according to** the power that worketh in us,

21. Unto him *be* (the) glory (obtained by) **in** the church (in the Dispensation of) **by Christ** Jesus throughout all ages, world without end. Amen.

Chapter IV.

1. I therefore, the prisoner of (Jehovah) **the Lord,** beseech

you that ye walk worthy of the (calling whereunto) **vocation wherewith** ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love;

3. Endeavouring to keep the unity of the (spirit) **Spirit** in the bond of (the) peace (enjoined).

4. *There is* one body, and one (spirit) **Spirit,** even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who *is* above all, (yet with) **and through** all, **and** in **you** all.

7. But unto every one of (you) **us** is given grace according to the measure of the gift of (the) Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might (fulfil the) **fill** all things.)

11. And (so) he gave (the real) **some** apostles; and (the) **some**

prophets; and the some evangelists; and the some pastors and teachers;

12. For the perfecting of the saints in for the work of ministering to others in instructing the ministry, for the edifying of the body of the Christ:

13. Till we all come unto in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a the measure of the stature after of the fulness of the Christ:

14. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of the doctrine after by the sleight of the men after and cunning craftiness, on account of the fraud of the error *they propagate* whereby they lie in wait to deceive;

15. But speaking the truth in love, we should have increased unto may grow up into him in all things, which is the head, *even* Christ:

16. Of From whom the whole body being fitly joined together and compacted by means of that which every joint of the supply supplieth according to the effectual working, in after one the measure of every part, it maketh increase of the body in unto the edifying of itself in love.

17. This I say therefore, and testify through Jehovah in the Lord,

that ye henceforth walk not as (indeed the) **other** Gentiles walk, in **the** vanity (after) **of** their mind,

18. Having the understanding darkened, being alienated from the life (after) **of** God through the ignorance that is in them, (through) **because of** the blindness of their heart:

19. Who being past feeling have given themselves over unto (the lewdness of) **lasciviousness, to** work (of) all uncleanness with greediness.

20. But ye have not so learned (the) Christ;

21. If so be that ye have heard him, and have been taught by him, (seeing) (**as the** truth (exists) **is** in (the Dispensation of) Jesus,)

22. (To) **That ye** put (from you with) **off concerning** the former (expectation) **conversation** the old (state of) man, which is (destroyed) **corrupt** (on account of) **according to** the (of the deceit it fosters) **deceitful** lusts;

23. And (to) be renewed in the spirit of your mind;

24. (Even to) **And that ye** put on the new (state of) man, which (by) **after** God is created (for justification) **in righteousness** and **true** (after the truth) holiness.

25. Wherefore (having put) **putting** away (this deceit) **lying**, speak every man truth (to) **with** his neighbour: for we are members one of another.

Will ye
26. Be ye angry and not sin not: then let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

not every harsh
29. Let no corrupt communication proceed out of your mouth, but that only which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are assured of a sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tender-hearted, forgiving one another, even as also God in Christ for Christ's sake hath forgiven us you.

CHAPTER V.

1. Be ye therefore followers of God, as dear children;

2. And walk in love, (even) as Christ also hath loved (you) **us**, and hath given himself for (you) **us** an offering and a sacrifice to God (of) **for** a sweetsmelling savour.

3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5. For this ye know, (knowing) that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath (an) **any** inheritance in the kingdom of (the) Christ and of God.

6. Let no man deceive you with vain words:) (that) **for** because of these things cometh the wrath of God upon the children of (unbelief) **disobedience**.

7. Be not ye therefore partakers with them.

8. For ye were (once dark) **sometimes darkness**, but now (in Jehovah) *are ye* light **in the Lord**: walk as children of light:

9. (For the fruit of the (light) **Spirit** *is* in all goodness and righteousness and truth;)

10. Proving what is acceptable unto the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12. For it is a shame even to speak of those things which are done of (after) them in secret.

13. But all (these) things that are (being) reproved (by the light) are (is made) made manifest by the light: for whatsoever doth make manifest is (a) light.

14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and (the) Christ shall give thee light.

15. See then that (strictly, that) ye walk circumspectly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

17. Wherefore (With respect to this,) be ye not unwise, but understanding what the will of the (our) Lord *is*.

18. And be not drunk with wine, wherein is excess; but be filled (full in) with the spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things (for all things named after) unto God and the Father in the name of our Lord Jesus Christ (even Jesus);

21. Submitting yourselves one to another (as far as) in the fear of God. (Christ *permits*)

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For (a) the husband is (a) the head of the wife, even as Christ is (a) the head of the church: and he is (a) the saviour of the body.

24. Therefore as the church is (placed under the) subject unto Christ, so (also are) let the wives (placed under) be to their own husbands in every thing.

25. Husbands, love your wives, even as (the) Christ also loved the church, and gave himself for it;

26. That he might sanctify (having cleansed *himself*) and cleanse it, (in) with the (bath) washing of (the) water (of command) by the word,

27. That he might present it to himself a glorious (*prise*, the) church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So (also) ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as (also) the (Christ) Lord the church:

30. For we are members of his body **of his flesh, and of his bones.**

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be as one flesh.

32. This is a great mystery: yet **but** I speak concerning Christ and the church.

33. Nevertheless let every one of you that are married **in particular** so love his wife even as himself; even **and** the wife, in order **see** that she reverence *her* husband.

Chapter VI.

1. Children, obey your parents **in the Lord:** for this is right.

2. Honour thy father and mother; which is a **the** first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children **to wrath:** but bring them up with education **in the nurture** and instruction concerning Jehovah. **admonition of the Lord.**

5. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, as to **in** singleness of your heart in relation to the **as unto** Christ;

6. Not with eyeservice, as menpleasers; but as
the servants of Christ, doing the will of God from
soul with good will
the heart;

thus for
7. With good will doing service as to the
Lord's sake for man's
Lord and not to men:

such *man* if any he
8. Knowing that whatsoever good thing any
Jehovah
man doeth, the same shall he receive of the Lord,
whether *he be* bond or free.

9. And, ye masters, do the same things unto
their and
them, forbearing threatening: knowing that your
and that is no
Master also is in heaven; neither is there respect of persons with him.
pertaining to the henceforth

10. Finally, my brethren, be strong in the
Jehovah
Lord, and in the power of his might.

11. Put on the whole armour of God, that ye may
be able to stand against the wiles of the devil.

ye
12. For we wrestle not against flesh and blood,
the the
but against principalities, against powers, against
this *that opposes us* the
the rulers of the darkness of this world, against
effects of the of the heavenly
spiritual wickedness in high places.

13. Wherefore take unto you the whole armour
should have been have stood
of God, that ye may be able to withstand in the
even
evil day, and having done all to stand.

14. Stand therefore, having your loins girt about
the justification *that I preach*
with truth, and having on the breastplate of **right=ousness;**

15. And your feet shod with a **the** preparation of
the *that I also preach*
the gospel of ∧peace∧;

16. Above all, having taken **taking** the shield of the ∧faith∧, *I enjoin*
wherewith ye shall be able to quench all the fiery darts of the wicked.

17. Then **And** take the helmet of the ∧salvation∧, *that is promised* and the sword of the Spirit, which is the word of God:

18. Praying always with all prayer and supplication in with respect to it **the** spirit∧, and watching **thereunto** with
the
all perseverance and supplication for all ∧saints;

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery **of the gospel,**

20. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21. Now **But** that ye also may know my affairs, *and*
require all things to have made known to you, Tychicus *is* the
how I ∧**do**, **Tychicus,** a beloved brother and faithful
Jehovah
minister in **the Lord, shall make known to you all things,**

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23. Peace *be* to the brethren, and love with faith, from God, the Father and the Lord of Jesus Christ.

24. *This is* the Grace that is to be with all them that love our Lord Jesus Christ in sincerity. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul and Timotheus, the servants of **Jesus** Christ even Jesus to all the saints in the Dispensation of **Christ** Jesus which are at Philippi, with the bishops and ministers, **deacons:**

2. Grace *be* unto you, and peace, from God our Father and **from the Lord** Jesus Christ's Lord **Christ.**

3. I thank my God upon every remembrance of you,

4. Always in every prayer of mine for you all making request with joy,

5. For your fellowship in the gospel from the first day until now;

6. Being confident of this very thing, that he which hath begun a good work (for) **in** you will perform *it* until the day of **Jesus** Christ (even Jesus):

7. Even as it is meet for me to think this of you all, (that) **because** I (should) have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers (with me) of (the) **my** grace.

8. For God is my (witness) **record**, how **greatly** I long after you all in **the** bowels (after) **of Jesus** Christ (even Jesus).

9. (Even) **And** this I pray (for), that your love may abound yet more and more in knowledge and *in* all judgment;

10. That ye may approve things that are (more) excellent; that ye may be sincere and without offence (at) till the day of Christ;

11. (Having been) **Being** filled with (fruit for justification) **the fruits of righteousness**, which (is) **are** by Jesus Christ unto **the** glory and praise of God.

12. (Now) **But** I would ye should understand, brethren, that the things *which happened* unto me have

fallen out rather unto **the** furtherance of the gospel;

appear to have been for
13. So that my bonds **in** Christ **are manifest** in all the palace, and in all other *places;*

Even Jehovah
14. **And** many of the brethren in **the Lord,** waxing confident by my bonds, are much more bold

of God
to speak the word ∧ without fear.

the
15. Some indeed preach ∧ Christ even of envy and

but
strife; **and** some also of good will:

Those indeed that have not known through love, that I am set for the
16. **The one preach Christ of contention,**

defence of the gospel.
not sincerely, supposing to add affliction to my bonds.

Now those that are of contention preach Christ not sincerely, supposing
17. **But the other of love, knowing that I**

to add affliction to my bonds.
am set for the defence of the gospel.

But how seeing
18. **What then? notwithstanding** every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Indeed I have perceived out me *at time of*
19. **For I know** that this shall turn ∧ to **my** sal-

an increase of exercise
vation **through** your prayer, and **the supply** of the

after
spirit **of** Jesus Christ,

By
20. **According to** my earnest expectation and **my** hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ

shall be magnified in my body, whether *it be* by life, or by death.

21. For Christ is to me the object to live is Christ, and gain the object to die is gain.

22. Now if it was my object to But if I live in the flesh, this which I pursue is a the fruit of my labour to me: so yet what I shall choose I wot not.

23. For I am in a straight betwixt the two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh *is* more needful for you.

25. And this having influenced me, I perceive it to be better this confidence, I know that I shall abide and continue with you all for your furtherance and joy from the of faith;

26. That your rejoicing may be more abundant in the Dispensation of Jesus through Christ for me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of the Christ: that whether I come and see you, or else be absent, I may hear of you your affairs, that ye stand fast, with in one spirit, with one mind, striving together in for the faith of the gospel;

28. And so in nothing be terrified by the your adversa-

to it ruin
ries^: which is to them an evident token of **perdi-**
even of your *a token* from
tion, but to you of salvation, and that **of** God.

opposition on account
29. For unto you **it** is given **in** the **behalf** of
that against him *prove that you* that on account of him
Christ, not only^to^believe **on him,** but also^to
prove that you can
^suffer for his sake;

All see a like thing
30.^Having the same conflict, **which** ye **saw** in
as ye by
me, **and** now^hear **to be in** me.

Chapter II.

Now
1.^If *there be* **therefore** any consolation in Christ,
if any comfort of love, if any fellowship of **the** spirit,
if any bowels and mercies,

2. Fulfil ye my joy, that ye be likeminded, having
the same love, *being* of one accord, of one mind.

3. *Let* nothing *be done* through strife or vain-
the
glory; but in lowliness of mind let each esteem^
s that are
other^better than themselves.

4. Look not every man on his own things, but
every man also on the things of others.

esteemed by is
5. Let this **mind** be **in** you, which **was** also in
the Dispensation of
Christ Jesus:

in heaven a he
6. Who, being^in the form of^God,^thought it
exist like a *on earth*
not robbery to **be equal with** God^:

Nevertheless he but
7. **But** made himself of no reputation, **and** took

upon him the form of a servant, and was made himself in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and made himself became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him the a name which is above every name:

10. That in at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ *is* a Lord, to the glory of God the Father.

12. Wherefore, my beloved, as ye have always obeyed, not as my presence only, but now much more in my absence with fear and trembling, work out your own salvation with fear and trembling.

13. For it is a God which worketh for the possibility in you both the possibility to will and the possibility to do from the *to be derived therefrom* of his good pleasure.

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a

crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the (promise) **word** of life, (for a boast in me,) **that I may** (until) **rejoice in** the day of Christ, that I (do) **have** not run in vain, neither (labour) **laboured** in vain.

17. (For) **Yea and** if (indeed) I be offered (for) **upon** the sacrifice (even in the public ministry) **and service** of your faith, I joy, and rejoice with you all.

18. For the same cause also do ye joy, and rejoice with me.

19. (Now) **But** I trust in the Lord (of) Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20. For I have no man likeminded, who will naturally care for your state.

21. For all seek their own, not the things which are (even Jesus's) **Jesus** Christ's.

22. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23. (Such a man indeed) **Him therefore** I hope to send, **presently** (that probably) **so soon as** I shall (direct my attention from the things that exist) **see how it will go with** (immediately by) me.

Verily Jehovah he
24. But I trust in the Lord that I also myself
speedily
shall come shortly.

25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that
executes business
ministered to my wants.

Truly *for you* over-
26. For he longed after you all, and was full of
come with fatigue, whereby it was
heaviness, because that ye had heard that he had been sick.

27. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Jehovah
29. Receive him therefore in the Lord with all gladness; and hold such in reputation:

30. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your
public ministry by
lack of service toward me.

Chapter III.

Jehovah *that I*
1. Finally, my brethren, rejoice in the Lord To

write the same things to you, to me indeed it *is* not idle grievous, as but for you *it is* safe.

2. Beware of the shameless dogs, beware of the evil workers, beware of the concision.

3. For we are the circumcision, which worship a God in the spirit *accepted* of God, even exulting and rejoice the Dispensation of in Christ Jesus, having and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6. Concerning zeal, persecuting the church; touching the justification righteousness which is by in the law, blameless.

7. But what things were gain to me, those I have been pointed out by means of the a counted loss for Christ.

8. Therefore Yea doubtless, indeed even and I count all things I point out to be a but loss by means of for the excellency of the knowledge by the of Christ, even Jesus my Lord: on account of for whom, all things of which I I have suffered the loss I of all things, and do count them *but* dung, that I may win Christ,

holding my justification *to be*
9. And be found in him, (not **having mine own**
that
righteousness which is of **the** law, but that
after justification
which is through **the** faith **of** Christ, the **righteous=**
on account of the
ness which is of God **by** faith:)
In respect of should have acknowledged
10. ∧That I **may know** him, and the power of his
a like him
resurrection, and **the** fellowship of **his** sufferings∧,
being **made** conformable unto his death;
should have come to a conclusion as to
11. If by any means I **might attain unto** the
resurrection of the dead.

12. Not as though I had already attained, either
even
were already perfect: but I follow after, if **that** I
should have attained to was attained by
may apprehend that for which also I **am appre=**
hended of Christ **Jesus**.

attained
13. Brethren, I count not myself to have **appre=**
hended: but *this* one thing *I do*, forgetting those
as to a goal
things which are behind, and reaching forth unto
those things which are before∧,

14. I press toward **the mark for** the prize of the
the Dispensation of
high calling of God in **Christ** Jesus.

full grown
15. Let **us** therefore, as many as be **perfect**,
should
be thus minded: and if **in** any thing **ye** be
remember
otherwise, **minded**, God shall reveal even this
unto you.

16. Nevertheless (until then) **whereto**, we have **already** attained (to that we should in order.) **let us** walk **by the same rule, let us mind the same thing.**

17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of (the) Christ:

19. Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in (the) **their** shame (of them) who mind (the) earthly things.)

20. For our conversation **is** in (the heavens begins to exist) **heaven**; from whence also we look for (a) **the** Saviour, (a) **the** Lord, (even) Jesus Christ:

21. Who shall change (the) **our vile** body (of our humiliation), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things (that exist in him) **unto himself.**

Chapter IV.

1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in (Jehovah) **the Lord**, *my* dearly beloved.

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4. Rejoice in the Lord alway: *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9. Those things, which ye have both learned,

and received, and heard, and seen (through) **in** me, (these) do: and the God of (the) peace (resulting therefrom) shall be with you.

10. (Verily) **But** I rejoiced in (Jehovah) **the Lord** greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I (received instruction by what means) **have learned, in whatsoever state** I am **therewith** to be content.

12. I (have experienced) **know** both **how** to be abased, and I (have experienced also) **know how** to abound: (in each) **every where** and in all things I (have been) **am** instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things (in him) **through Christ** which strengtheneth me.

14. Notwithstanding ye have well done, that ye did communicate with my affliction.

15. Now (even) ye Philippians know **also**, that in the beginning of the gospel, when I departed from Macedonia, no church communicated (by promise of) **with me as concerning** giving and receiving, but ye only.

16. (Assuredly) **For** even in Thessalonica ye sent once and again (to me) unto (the) **my** necessity.

17. Not that because I desire a gift: but I desire fruit that may abound to your account.

18. For But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19. So But my God shall supply all your need by according to his riches in glory in the Dispensation of by Christ Jesus.

20. So then Now unto God and our Father *be* the glory *of it* for ever and ever. Amen.

21. Salute every saint in the Dispensation of Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsar's household.

23. The grace of our Lord Jesus Christ *be* with you all. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, an apostle of Christ even Jesus with approbation **Christ by the will** of God, and Timotheus the **our** brother to the saints and faithful brethren in Christ which are at Colosse:

2. Grace *be* unto you, and peace, from God our Father **and the Lord Jesus Christ.**

3. We give thanks to God, **and** the Father of our Lord Jesus **Christ**, praying always for you.

4. Since we heard of your faith in the Dispensation of **Christ**

Jesus, and of the love *which ye have* to all the saints,

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which ye as also all the world possess;

6. **Which is come unto you, as it is in all the world; and** It exists bringeth forth fruit and being increased as *it doth* also among **in** you, since the day ye heard **of it** and acknowledged **knew** the grace of God in truth:

7. As ye **also** learned of Epaphras our dear fellowservant, who is **for you a** faithful concerning us **minister of Christ;**

8. A minister of the Christ who even **Who also** declared unto us your love in **the** spirit.

9. For this cause we also, since the day we heard *it*, do not cease to pray for you, **and to desire** that ye might be filled with the knowledge of his will; **in all wisdom and spiritual understanding;**

10. That he might in all wisdom and spiritual understanding walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened in every power by the dominion of **with all might according**

glory
to his **glorious power**, unto all patience and long-
suffering; **with joyfulness;**
with joyfulness called and
12. Giving thanks ∧ unto the Father, which hath ∧
you
made **us** meet to be partakers of the inheritance of
by the *He vouchsafed to you*
the saints **in** ∧ light ∧:
the
13. Who hath delivered us from the power of ∧
in which we were
darkness ∧, and hath translated *us* into the kingdom
of his dear Son:
the
14. In whom we have ∧ redemption **through his**
the *that exclude from the kingdom*
blood, *even* the forgiveness of ∧ sins ∧:
The son *in that kingdom* a likeness
15. ∧ Who ∧ is **the image** ∧ of the invisible God,
a *in it*
the firstborn ∧ of every creature:
in *in the kingdom*
16. For **by** him were all things ∧ created, that
the the
are in heaven, and that are in earth, ∧ visible and ∧
things
invisible ∧, whether *they be* thrones, or dominions,
in the kingdom
or principalities, or powers: all things ∧ were created
means of with reference to
by ∧ him, and **for** him:
exists in
17. And he **is** before all things, and **by** him all
in the kingdom have existence.
things **consist.**
so that is
18. And ∧ he is the head of the body ∧ the church:
to be seen to be the first
who is the beginning, the firstborn from the dead;
that **in** all **things** he might **have the pre-emi-**
nence.

was thought well
19. For it **pleased the Father,** that in him
the *of the kingdom*
should all ^ fulness ^ dwell;
so he
20. And ^ having made peace through the blood
with respect to the kingdom anew in the kingdom
of his cross ^, by him to reconcile ^ all things ^ unto
the
himself; **by him, I say,** whether *they be* ^ things
the
in earth, or ^ things in heaven.
Even having made peace with respect to your once having been
21. **And you that were sometime** alienated,
yea to understanding
and enemies **in** *your* **mind** by wicked works, **yet**
now hath he reconciled.
But now ye should have been reconciled anew *by baptism* on account of the
22. ^ In the body of his flesh, **through** ^ death
you must incur, display *to man to be*
^ to **present** ^ you ^ holy and unblameable and unreproveable in his sight:
indeed
23. If ^ ye continue in the faith grounded and
settled, and **be** not moved away from the hope of the
glad tiding of him
gospel, which ye have heard **and** which was
preached to every creature which is under heaven;
became
whereof I Paul **am made** a minister;

24. Who now rejoice in my sufferings for you,
in return
and fill up ^ that which is behind of the afflictions
the body
of ^ Christ in my flesh for his **body's sake,** which
is the church:
became in
25. Whereof I **am made** a minister **according**

to the dispensation of God which is given to me for
complete
you, to fulfil the word of God;

26. *Even* the mystery which hath been hid from
the past the present
^ages^ and from^generations^, but now is made
manifest to his saints:

27. To whom God would make known, what *is*
toward
the riches of the glory of this mystery among
is to the
the Gentiles; which is Christ in you, the hope of^
of the mystery
glory^:

28. Whom we preach, warning every man, and
teaching every man in all wisdom; that we may
present every man perfect in Christ Jesus:

In doing which in
29. Whereunto I also labour striving ac=
by
cording to his working which worketh in me
am wearied
mightily^.

Chapter II.

Now
1. For I would that ye knew what great con-
flict I have for you, and *for* them at Laodicea,
and *for* as many as have not seen my face in the
flesh;

2. That their hearts might be comforted, being
by even through abundance
knit together in love, and unto all riches of the
the knowledge *possessed by them* with respect
full assurance of understanding to the acknow=

knowledge concerning
ledgment of the mystery of God **and of** the **Father, and of** Christ;

3. In whom are hid all the treasures of the wisdom and knowledge respecting it.

4. **And** this I say, lest any man should beguile you with enticing words.

5. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

Therefore did receive the even
6. As ye **have therefore received** Christ Jesus the Lord, *so* walk **ye** in him:

7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

should ensnare
8. Beware lest any man **spoil** you through the philosophy and vain deceit after the tradition of the that are men after the rudiments of the world, and not after Christ.

of knowledge
9. For in him dwelleth all the fulness of the Godhead pertaining to the body **bodily**.

have been made completeness
10. And ye **are** complete in him, which is the head of all authority **principality** and power:

11. In (which) **whom** also ye are circumcised with the circumcision made without hands, (as to the changing of) **in putting off** the body **of the sins** of the flesh, (in) **by** the circumcision of (the) Christ:

12. (*Ye* having been) Buried with him in (the) baptism, wherein also ye (were raised) **are risen with him**, through the faith of the operation of God, who hath raised him from the dead.

13. And you, being dead in (the trespasses even in) **your sins and** the uncircumcision of your flesh, **hath** he quickened (us) together with him, having forgiven (us) **you** all (the) trespasses (*therein*);

14. (Blotted) **Blotting** out the handwriting (concerning us in the) **of** ordinances **that was against us**, which was contrary to us, (even he *God* lifted) **and took** it out of the way, (having nailed) **nailing** it to (the) **his** cross (*of the Christ*);

15. *And* having spoiled (the authority) **principalities** and (power *of ordinances God*) **powers**, he made a shew of them openly, triumphing over them (by him) **in it**.

16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the (first day of the month) **new moon**, or of **the** sabbath *days:*

17. (Any such thing as) **Which are** a shadow of things to come (exists); (and) **but** the body *is* of Christ.

18. Let no man beguile you of your reward, in a (in willing for) voluntary humility, and worshipping of angels (even worship of the messengers *sent to you*), intruding into (vainly) those things which he hath not seen, being vainly puffed up by his fleshly mind,

19. And not holding the Head, from which all the body by joints and bands having nourishment (abundantly) ministered, and knit together, increaseth with the increase of God.

20. Wherefore (because of) if ye be dead with Christ from (by) the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not; taste not; handle not;)

22. Which all are to perish (after) with the using; after (according to) the commandments (precepts) and doctrines of (the) men (*that enforce them*)?

23. Which things have indeed a shew of wisdom, in will worship and humility (in) and neglecting of the body; not in any honour to the satisfying of the flesh.

Chapter III.

1. If ye then be risen (were raised) with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye (died) **are dead**, and your life is hid with (the) Christ (by) **in** God.

4. When (the) Christ **who is our life** shall appear, then shall (our life and) ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and (the) covetousness which which is idolatry:

6. For which things' sake the wrath of God cometh **on the children of disobedience**:

7. In the which ye also walked some time, when ye lived (to these *members*) **in them**.

8. (Also) **But** now (even) ye **also** put off all these; anger, wrath, malice, blasphemy, filthy communication of your mouth.

9. Lie not one to another, seeing that ye have put off the old (*Dispensation of*) man with his deeds (*of atonement therein*);

10. And have put on the new (*Dispensation of*) *man*, which is renewed (as to) **in** knowledge after (a likeness) **the image** of him that created him:

11. Where there is neither Greek nor Jew, circum-

cision nor uncircumcision, Barbarbian, Scythian, bond *nor* free: but Christ *is* all (things, even) **and** in all.

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13. Forbearing one another, (even) **and** forgiving (in ourselves) **one another**, if any man have a quarrel against any: even as (the Lord) **Christ** forgave you, so also *do* ye.

14. And above all these things *put on* (the love) **charity**, which is (a) **the** bond of (the) perfectness (*that we seek*).

15. And let the peace (after the Christ) **of God** rule in your hearts, (on account of) **to the** which (indeed) **also** ye (were) **are** called (into a) **in one** body; and be **ye** thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing (on account of the) **with** grace (*vouchsafed to you* from) **in** your hearts to (God) **the Lord**.

17. And whatsoever ye do in word or deed, *do* all (things that relate to) **in** the name of the Lord (of) Jesus, giving thanks to God **and** the Father (for it) **by him**.

18. Wives, submit yourselves unto your own husbands, as (far as submission has relation to Jehovah) **it is fit in the Lord.**

19. Husbands, love *your* wives, and be not bitter against them.

20. Children, obey *your* parents in all things: for this is acceptable in Jehovah **wellpleasing unto the Lord**.

21. Fathers, provoke not your children *to anger*, lest they be discouraged.

22. Servants, obey in all things *your* masters after **according to** the flesh; not with eyeservice, as men pleasers; but in singleness of heart, fearing the Lord **God**:

23. **And** whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24. Knowing that of Jehovah **the Lord** ye shall receive the reward of the inheritance: **for ye** serve the Lord Christ.

25. Assuredly **But** he that doeth wrong shall receive for the wrong which he hath done: and there is no respect for persons.

Chapter IV.

1. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2. Continue in the prayer *so to act*, and watch in the same with thanksgiving;

3. Withal praying also for us, that God would open unto us a door of the utterance that fits us to preach speak the mystery of God Christ, for which I am also in bonds:

4. That I may make it manifest, as I ought to preach it speak.

5. Walk in wisdom toward them that are without, redeeming the time that you spend with them.

6. Let your speech *be* alway through imperishable with grace seasoned with salt that ye may know how ye ought to answer every man.

7. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in Jehovah the Lord:

8. Whom I have sent unto you for the same purpose, that ye he might know the things sought of you, your estate, and so comfort your hearts;

9. With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10. Aristarchus my fellowprisoner saluteth you, aud Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11. And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers in **unto** the kingdom of God, which have been a comfort unto me.

12. Epaphras, who is with respect to **one of** you, the **a** servant of Christ even Jesus, saluteth you, always labouring fervently for you in the prayers, that ye may be placed *among the* **stand** perfect and filled with every desire **complete in all the will** of God.

13. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is after her **in his** house.

16. And when it *the church* should have been recognised by **this epistle is read among** you, cause that it be recognised **read** also in the church of the Laodiceans; and that ye be recognised by **likewise read** the *church* of **epistle from** Laodicea.

17. And say to Archippus, Take heed to the ministry which thou hast received in Jehovah **the Lord**, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my bonds. The Grace that exists to **be with** you to perform. **Amen.**

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

WITH

THE AUTHORIZED ENGLISH VERSION.

Chapter I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and **in the** Lord of Jesus through Christ: Grace *be* unto you, and peace, **from God our Father, and the Lord Jesus Christ.**

2. We give thanks to God always for **you** all, making mention of you in our prayers;

3. Remembering without ceasing the operation of your **work of**

faith, and the labour of your love, and the patience of your hope
concerning
in our Lord Jesus Christ, in the sight of our God and
our Father;

4. Knowing, brethren, *ye* having been beloved in God, your election
of God.

5. For our gospel came not unto you with a promise in word
with
only, but also in power, and with a spirit in the holy Ghost,
even with
and in much assurance; as ye know such *dispensers* what manner
with respect to you
of men we were among you for yoursake.

6. And ye became followers with of us even and of the
Lord, having received the word in much affliction,
after a spirit that is
with joy of the holy Ghost:

7. So that ye were made an ensample ensamples to all that be-
lieve in Macedonia and Achaia.

8. For from you sounded out the word of the
Lord not only in Macedonia and Achaia, but also
has been
in every place your faith to God-ward is spread
abroad; so that we need not to speak any thing.

9. For they themselves shew touching you, of us what manner
even
of entering in we had unto you, and how ye turned
a
to God from idols to serve the living and true
God;

10. And to wait for his Son from heaven, whom

he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

Therefore have knowledge that
1. **For** yourselves, brethren, **know** our entrance in unto you, that it was not in vain.

For
2. **But even** after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

a
5. For neither at any time used we flattering
word pretext after
words, as ye know, nor a **cloke of** covetousness; God *is* witness:

6. Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been **burden=**
so doing in respect of authority
some, as the apostles of Christ.

making babes of when
7. But we were **gentle among** you, **even** as a nurse cherisheth her children:

8. So being affectionately desirous of you, we

were willing to have imparted unto you, not the gospel of God only, but also our own souls (lives), because ye were dear unto us.

9. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10. Ye *are* witnesses, and God *also*, how (that) holily and justly and unblameably we behaved ourselves among (to) you that believe:

11. As ye know how we exhorted and comforted (admonished) and charged every one of you, as a father *doth* his children,

12. That ye would walk worthy of God, who hath called you unto (into) his kingdom and glory.

13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the (a) word of God, which (who) effectually worketh also in (for) you that believe.

14. For ye, brethren, became followers of the churches of God which in Judæa are in Christ (the Dispensation of)

Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15. Who both killed the Lord Jesus, and the **their own** prophets, and have persecuted us, and **they** please not God; **and are contrary to all men;**

And contrary to all men, that forbid

16. **Forbidding** us to speak to the Gentiles that they might be saved, with respect to that they might realize it **to fill up their sins** always: but **for the** wrath hath **is** come upon them unexpectedly at last. **to the utter=most.**

17. And **But** we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18. Wherefore we would have come unto you, even I Paul, once and again; but the Satan hindered us.

19. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus **Christ** at his coming?

20. For ye are our glory and joy.

Chapter III.

1. Because **Wherefore when we could** no longer

sustaining *such hindrances*
forbear, we thought it good to be left at Athens
alone;

2. And alone sent Timotheus, our brother, **and min=ister of God,** and our fellowlabourer in the gospel
the
of Christ, to support **establish** you, and to comfort you concerning your faith:

3. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass; **and ye know.**

And ye know by means that
5. **For** this **cause, when** I **could** no longer
sustaining *hindrances*
forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

through
7. Therefore, brethren, we were comforted **over** you in all our affliction and distress by your **faith:**

That have life Jehovah
8. **For** now we **live,** if ye stand fast in **the Lord.**

Because we are able some to
9. **For what** thanks **can we** render to God on our account
again for you, for all the joy wherewith we joy
night and day
for your sakes before our God^;

Beyond all *this,*
10. **Night and day,** praying **exceedingly** that we might see your face, and might perfect that which is lacking in your faith?

And *that* he our
11. **Now** God **himself** and **our** Father, and our
may
Lord Jesus **Christ,**^direct our way unto you.

that may
12. And^the Lord^make you to increase and abound in love one toward another, and toward all *men,* even as we *do* toward you:

that should stand firm
13. To the end **he may stablish** your hearts^,
our and
unblameable in holiness before^God **even our** Father, at the coming of our Lord Jesus **Christ** with all his saints.

Chapter IV.

It remains *that*
1. **Furthermore** then^we beseech you, breth-
entreat of
ren, and **exhort** *you* by the Lord^Jesus, that as ye have received of us how ye ought to walk
(as indeed even ye do walk,)
and to please God,^*so* ye would abound more and more,

2. For ye know what commandments we gave you by the Lord Jesus.

3. And For this, your sanctification, is a desire the will of God, to preserve you even your sanctification, that ye should abstain from fornication:

4. That every one of you should know how to possess his vessel in sanctification and honour;

5. Not in the lust of concupiscence, even as the Gentiles which known not God:

6. That every one should know not to no man go beyond or and defraud his brother in *any* matter: because that Jehovah the Lord is an the avenger of all such, as we also have forewarned you and testified.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore that despiseth, despiseth not man, but God, who hath also given unto you us his holy Spirit.

9. But as touching brotherly love we ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia: but we be-

seech you, brethren, that ye increase more and more;

11. And that ye study to be quiet, and to do your own business, (even) **and** to work with your own hands, as we commanded you;

12. That ye may walk honestly toward them that are without, and **that ye may** have lack of nothing.

13. (Now we) **But I** would not have you to be ignorant, brethren, concerning them which (have been) **are** asleep, that ye sorrow not, even as others which have no hope (*that they are not perished*).

14. For if we believe that Jesus died and rose again, even **so** them also which (were asleep by means of Jesus's *not having come*) **sleep in Jesus** will God bring with him.

15. For this we say unto you by (command) **the word** of (Jehovah) **the Lord**, that we which are alive *and* remain unto the coming of (Jesus) **the Lord** shall not prevent (*of the living*) them (*at his coming*) which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with (a) **the** voice of (an) **the** archangel, and with (a) **the** trump of God: and the dead (on account of Christ's *not having come*) **in Christ** shall rise first:

17. Then we which are alive *and* remain shall be

caught up together with them in the clouds, to meet the Lord in the air: and so (then) shall we ever be with the Lord. (Jehovah)

18. Wherefore comfort one another with these words.

Chapter V.

1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of the Lord (Jehovah) so cometh as a thief in the night.

3. For (And that) when they shall say, Peace and safety; then sudden (unexpectedly,) destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. (For) Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us (we should) not sleep, as *do* others; but let us (we should) watch and be sober.

7. For they that sleep (as the other sons sleep,) sleep in the (as sons of) night; and they that (so) be drunken, are drunken (make themselves) in the (as sons of) night.

we being *sons* should
8. But **let us, who are** of the day, be sober,
having put a
putting on **the** breastplate of faith and love; and
a
for an helmet, **the** hope of salvation.

unto
9. For God hath not appointed us **to** wrath, but
unto obtaining who died for us
to obtain salvation by our Lord Jesus **Christ,**
should be awake
10. **Who died for us,** that whether we **wake**
asleep have life
or **sleep,** we should **live** together with him.

11. Wherefore comfort **yourselves together**
yet build up for yourself,
and edify one another, even as **also** ye do.
Yet
12. **And** we beseech you, brethren, to know **them**
set Jehovah
which labour among you, and are over you in **the**
Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

Nevertheless
14. **Now** we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men.*

15. See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks: for this is the
the Dispensation of
will of God in **Christ** Jesus concerning you.

to pray
19. Quench not the Spirit^.

in prayer
20. Despise not prophesyings^.

Yet prophesied of them
21. ^Prove all things^; hold fast^that which is
good.

22. Abstain from all appearance of evil.

Then he may
23. **And** the **very** God of peace^sanctify you
so perfect in heaven,
wholly; and **I pray God** your **whole** spirit^and
keep your on earth
^soul and body **be preserved** blameless^unto the
coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will
do *it*.

even
25. Brethren, pray^for us.

26. Greet all **the** brethren with an holy kiss.

bind oath to acknowledge by reading
27. I **charge** you by^the Lord **that** this epistle
be read unto all the **holy** brethren.

28. The grace of our Lord Jesus Christ *be* with
you. **Amen.**

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS,

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God, (our Father and
Jesus's through
the Lord) **Jesus** Christ:

2. Grace unto you, and peace, from God our
Christ's Lord
Father and **the Lord** Jesus **Christ.**

3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5. (*Which is* a manifest token of the righteous judgment of God,) that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed, in that day.

11. Wherefore also we pray always for you, that our God would count you worthy of *this* calling,

and fulfil all the good pleasure of his goodness, (or) and
the (working) work of faith (can suggest) with power:

12. That the name of our Lord Jesus Christ may
be glorified in you, and ye in (it) him, (on account of) according
to the grace of our God and (of) the Lord Jesus Christ.

CHAPTER II.

1. Now we (interrogate) beseech you, brethren, (concerning) by the coming
of (the) our Lord Jesus Christ, and (of) by our gathering
together unto him,

2. That ye be not soon shaken in mind, or be
troubled, neither (as to) by spirit (of a command), nor (as to a) by word (spoken), nor (as to)
(a writing given) by
letter as from us, as that (the Lord hath come) the day of Christ is at
hand.

3. Let no man deceive you by any means: for
that (the) day shall not come except there come a
(shall not come) falling away first, and that man of (the disobedience that causes it) sin be revealed,
the son of perdition;

4. (The son of the destruction that) Who opposeth and exalteth himself above
(every one) all that is called (God's) God, or that is (venerated) worshipped; so
that he as God sitteth in the temple of God,
(exhibiting) showing himself (as a) that he is God.

5. Remember ye not, that, when I was yet with
you, I told you these things?

6. And now ye know what withholdeth that
made manifest own
might be **revealed** in his time.
respecting him now
7. For the mystery **of iniquity** doth **alrea**
only by the iniquity *that he sanctions* retaineth *the mystery*
work: **only** he who now **letteth will let** u
out of *its* midst made *powerful*
he be **taken out of the way**.

8. And then shall that Wicked be revealed, wh
take *from reverence* by
the Lord shall **consume with** the spirit of
render powerless by
mouth, and shall **destroy with** the brightness
his coming:

a
9. *Even him,* whose coming is after **the** wo
after the
ing **of** Satan with all power and signs and ly
wonders,

10. And with all deceivableness of unrighteousn
to by these things
in them that perish; because they received not
love of the truth, that they might be saved.

So *is it,* that does
11. **And** for this cause God **shall** send th
the lie *that is propagat*
strong delusion, that they should believe **a lie:**
condemned
12. That **they** all might be **damned** who
the
lieved not the truth, but had pleasure in
that opposes it
righteousness.

13. But we are bound to give thanks alway
you having been Jehovah th
God for you, brethren, beloved of **the Lord,** b
did choose you a firstfruit in
cause God **hath from the beginning chos**

ou to salvation through sanctification of the spirit
nd belief of the truth:

14. Whereunto he called you (us) by our gospel, to
ne obtaining of the glory of (through) our Lord Jesus
Christ.

15. Therefore (So then), brethren, stand fast, and hold
ne traditions which ye have been taught, whether by
word, or our epistle.

16. Now (Even *that* he) our Lord Jesus Christ himself (even Jesus), and
God even our Father, which hath loved us, and
ath given *us* everlasting consolation and good hope
through grace,

17. (To) Comfort your hearts, and (to) stablish you in
very good word and work.

Chapter III.

1. Finally, brethren, pray for us, that the word of
ne Lord may have *free* course, and be glorified, even
s *it is* with you:

2. And that we may be delivered from (the) unrea-
onable and wicked men (*that oppose the gospel*): for all men have not
ill not deliver them
ith.

3. But the Lord is faithful, who shall stablish you,
nd keep *you* from (the) evil (*devised by such men*).

4. So **And** we have confidence in Jehovah **the Lord** touching you, that ye did and **both** do and will do the things which we command you.

5. And that the Lord may direct your hearts into the approved love of God, and into the perseverance approved of **patient waiting for** Christ.

6. Yet **Now** we command you, brethren, in the name of the **our** Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye **he** received of us.

7. For yourselves know that **how** ye ought to follow us: for we behaved not **ourselves** disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9. Not because we have not power, but to make ourselves an ensample unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort in the **by our** Lord of Jesus through Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not your **our** word as to **by** this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count *him* not as an enemy, but admonish *him* as a brother.

16. For he **Now** the Lord of the peace *in God* may have given **himself give** you the peace that is common to **always by** all **means.** The Lord *be* with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18. The grace of our Lord Jesus Christ *be* with you all. **Amen.**

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY,

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and **Lord** Jesus
Christ's Lord, *who*
Christ, which *is* our hope;

a legitimate child as to
2. Unto Timothy, **my own son in the** faith: Grace, mercy, *and* peace, from God our Father and
even Jesus
Jesus Christ our Lord.

3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest
strange
charge some that they teach no **other** doctrine,

4. Neither give heed to fables and endless genealogies, such as which minister questions, rather than godly edifying which is in faith: *so do.*

5. For Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6. From which some having swerved they were have turned aside unto vain jangling;

7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8. Now But we know that the law *is* good, if a man use it lawfully;

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11. According to the glorious gospel of the glory of the blessed God, which was committed to my trust.

Verily him that strengthened me in the Dispensation of Jesus by
12. And I thank Christ Jesus our Lord, who hath enabled me for, that he counted me faithful, putting me into the ministry;

at first
13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

But to
14. And the grace of our Lord was exceeding abundant with faith and love which is in the Dispensation of Christ
was more than sufficient *to make me believe*
Jesus:

15. This *is* a faithful saying, and worthy of all acceptation, that Christ even Jesus came into the world
on account of the salvation of
to save sinners; of whom I am chief.

Even on account the *shewn to me*
16. Howbeit for this cause I obtained mercy,
by a chief, make manifest
that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

So an
17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18. This charge I commit unto thee, son Timothy,
with those
according to the prophecies which went before
in thy prophetic functions in
on thee, that thou by them mightest war a good warfare;

19. Holding a faith, and a good conscience respecting them; which some having put away concerning the belief of them **faith** have made shipwreck:

20. Of whom is Hymenæus and Alexander; whom I have delivered unto the Satan, that they may learn not to blaspheme.

Chapter II.

1. Now I exhort **therefore that** first of all, that supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2. For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this *is* good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto a **the** knowledge of **the** truth.

5. For *there is* one God, and one mediator between God and men, the man Christ even Jesus;

6. Who gave himself a ransom for all, to be testified in its own times **due time**.

7. Whereunto I am ordained a preacher, and an

I
postle, (I speak the truth in Christ, and lie not;)
concerning truth
teacher of the Gentiles in faith and verity.

of condition pray
8. I will therefore that men pray every where,
ifting up holy hands, without wrath and doubting.

9. In like manner also, that women adorn them-
elves in modest apparel, with shamefacedness and
obriety; not with broided hair, or gold, or pearls, or
ostly array;

Save what
10. But which becometh women professing god-
in
iness with good works.

a
11. Let the woman learn in silence with all sub-
ection.

For exercise
12. But I suffer not a woman to teach, nor to
ie of
usurp authority over the man, but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman
he came into
eing deceived, was in the transgression.

he preserved as regards the
15. Notwithstanding she shall be saved in child-
procreation of children *to wrath*
earing, if they continue in faith and charity and
after a sound mind
oliness with sobriety.

Chapter III.

1. This *is* a true saying, If a man desire the office
f a bishop, he desireth a good work.

2. For A bishop **then** must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3. Not given to wine, no striker, **not greedy of filthy lucre;** but patient, **not a brawler,** not covetous for his own house;

4. One that ruleth well **his own house,** having his children in subjection with all gravity;

5. (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6. Not a novice, lest being lifted up with pride he fall into the condemnation by **of** the devil.

7. Moreover he must have a good report of them which are without; lest he fall into reproach, verily a **and the** snare of the devil.

8. Likewise *must* **the** deacons *be* honourable **grave,** not double-tongued, not given to much wine, not greedy of filthy lucre;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

Women *deaconesses* likewise honourable
11. **Even so** *must* **their wives** *be* **grave**, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great
through after the Dispensation of
boldnes **in the** faith which is **in Christ** Jesus.

having long since expected
14. These things write I unto thee (**hoping** to have come unto thee **shortly**:)

So *that* longer
15. **But** if I tarry **long**, that thou mayest know
households of God
how **thou** oughtest to behave **thyself in the house of God**, which **is the** church of the living God, is **the** pillar and ground of the truth.

16. And without controversy great is the mystery
the which manifested to
of godliness, **God** was **manifest in the** flesh,
by *man's* by *teaching*
justified **in the** spirit, seen **of** angels, preached
of man
into the Gentiles, believed **on in the world**, received up into glory.

Chapter IV.

1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Through of liars
2. **Speaking lies in** hypocrisy ∧ having their
as
conscience seared ∧ with a hot iron;

3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5. For it is sanctified by the word of God and prayer.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus
instructed by the
Christ, **nourished up in** the words of ∧ faith and
the which followed after
of ∧ good doctrine, **whereunto** thou hast **attained.**
Yet the that are taught
7. **But** refuse ∧ profane and old wives' fables ∧,
in knowledge
and exercise thyself **rather** unto godliness.

in knowledge the
8. For bodily exercise ∧ profiteth little: but ∧
attained by knowledge
godliness ∧ is profitable unto all things, having promise of the life that now is, and of that which is to come.

9. This *is* a faithful saying and worthy of all acceptation.

do although we are
10. For therefore ∧ we **both** labour, **and suffer**

reproached a
reproach, because we trust in **the** living God, who
a
is **the** Saviour of all men, specially of those that
believe.

11. These things command and teach.

12. Let no man despise thy youth; but be thou
an example of the believers, in word, in conversation,
in charity, **in spirit**, in faith, in purity.

the the
13. Till I come, give attendance to ∧ reading, to ∧
the *of that which I now send you*
exhortation, to ∧ doctrine ∧.

to
14. Neglect not the gift **that is in** thee, which
to in the office of a prophet, by
was given ∧ thee **by prophecy, with** the laying on
of the hands of the presbytery.

15. Mediate upon these things; give thyself wholly
to them; that thy profiting may appear to all.

16. Take heed unto thyself, and unto the doc-
that thou teachest persevere so doing so
trine ∧; **continue** ∧ in **them**: for in ∧ doing **this**
thou shalt both save thyself, and them that hear
thee.

Chapter V.

old presbyter
1. Rebuke not an **elder**, but intreat *him* as a
father; *and* the younger **men** as brethren;
presbyters
2. The elder women ∧ as mothers; the younger as
sisters, with all purity.

widow *presbyters*
3. Honour **widows** that are widows indeed.

Yet
4. **But** if any widow have children or nephews,
her before *being a presbyter* her own house to be pious
let **them** learn **first to shew piety at home,**
so this
and to requite **their** parents: for **that** is **good**
and acceptable before God.

For the *presbyter*
5. **Now she** that is a widow indeed, and deso-
perseveres the
late, trusteth in God, and **continueth** in suppli-
the of evening morning
cations and prayers **night** and **day.**

being girt *with the office*
6. But she that liveth in pleasure, **is dead while**
of a presbyter, hath died *to her office*
she liveth.

So
7. **And** these things give in charge, that they
may be blameless.

As attends to the faith of
8. **But** if any **provide** not **for** his own, and
specially for those of his own house, he hath
been disowned
denied the faith, and is worse than an infidel.

enrolled *as a presbyter*
9. Let not a widow be **taken into the number**
under threescore years old, having been the wife of
one man,

10. Well reported of for good works; if she have
brought up children, if she have lodged strangers,
if she have washed the saints' feet, if she have
relieved the afflicted, if she have diligently followed
every good work.

11. But (And so) the younger widows refuse (to enrol): for when they have begun (should begin) to wax wanton against (rejoice on account of the) Christ, they will marry;

12. Having damnation (condemnation), because they have cast off their (the) first faith.

13. And withal (moreover also) they learn to be idle (understand not work); wandering about from house to house, and (they are) not only (absolutely) idle, but (are even as) tattlers also and busybodies, speaking things which they ought not.

14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15. For (by this means) some are already (again) turned aside (away from) after Satan.

16. If any man or woman that believeth have (presbyter) widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17. Let the elders (presbyters) that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18. For the scripture saith, Thou shalt not muzzle

the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19. Against an old presbyter elder receive not an accusation, but before two or three witnesses.

20. Those *presbyters* Them that sin publicly rebuke rebuke before all, that others also may fear.

21. I attest *these instructions to you* charge thee before the God and the Lord of Jesus Christ and of the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22. Lay hands suddenly on no man, neither be partaker of other *in this respect* men's sins: keep thyself *therein* pure.

23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24. Some men's sins are publicly manifest open beforehand, even going before to judgment; but with and some *men* they follow after.

25. Likewise also the good works *of some* are manifest beforehand; yet and they that are otherwise cannot be hid.

Chapter VI.

1. Let as many servants as are under a the yoke

count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they **are faithful and beloved** (that partake) **partakers** (*of their labour* are faithful and beloved.) of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words (in) **even** the (things) **words** of our Lord Jesus Christ, and **to** the doctrine which is according to godliness;

4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth (of establishing) **supposing that** gain (to be the) **is** godliness (*they seek*): from such withdraw thyself.

6. (For the) **But** godliness (that is after) **with** contentment is great gain.

7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8. (So then) **And** having food and raiment (we have sufficient of these) **let us be therewith content.** (things)

9. And **But** they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown the men *that seek to be rich* in destruction and perdition.

10. For the love of money is a **the** root of all the evils *here referred to* **evil**: which by **while** some having **coveted** after, they have been seduced **erred** from the faith, and so pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of the faith, lay hold on eternal life, whereunto thou wast **art also** called, and hast professed the **a** good profession before many witnesses.

13. I give thee charge in the sight of God, who quickeneth all the things *that I enjoin*, and of **before** Christ even Jesus, who before Pontius Pilate witnessed the **a** good profession **confession**;

14. That thou keep *this* precept **commandment** without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15. Which *precept* in its own time will **his times he shall** shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor unassisted can see: to whom *be* honour and power everlasting. Amen.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things unto enjoyment **to enjoy**;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold of the indeed **on eternal** life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions the **of science** falsely knowledge **so** called:

21. Which some professing **have erred** concerning have erred the faith. The Grace *to keep thee* *be* with thee. **Amen.**

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY,

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, an apostle of Jesus Christ (with approbation) **by the will** of God, (concerning) **according to** the promise of life which is in (the Dispensation of) **Christ** Jesus,

2. To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ (even) Jesus our Lord.

3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers (of) night and day;

4. Greatly desiring to see thee, (being mindful of thy tears,) that I may be filled with joy;

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also.

6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee in by the putting on of my hands.

7. For God hath not given us a the spirit of fear; but of power, and of love, and of a sound mind.

8. Be not thou thou shouldst not be therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel by according to the power from of God;

9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in the Dispensation of Christ Jesus before the world began,

10. And But is now made manifest by the appearing of our Saviour Jesus Christ's having Christ who hath abolished the *here incurred*, even having death and hath brought life and immortality to light through the gospel:

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12. For the which cause, and *the duties of* **I also suffer** these I suffer things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until **against** that day.

13. Hold fast the form of sound words, which thou hast heard of me, concerning **in** faith and love which is in the Dispensation of **Christ** Jesus.

14. Keep That good thing which was committed unto us of a holy spirit **thee keep by the Holy Ghost** which dwelleth in us.

15. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord may give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17. Indeed **But**, when he was in Rome, he sought me out very diligently, and he would have found *me*.

18. The Lord may grant unto him that he may find mercy of Jehovah **the Lord** in that day: verily **and** in how many

things he ministered (well) **unto me** at Ephesus, thou knowest **very well.**

Chapter II.

1. Thou therefore, my son, be strong in the grace that is in (the Dispensation of) **Christ** Jesus.

2. And the things that thou hast heard (from) **of** me (by means of) **among** many witnesses, the same commit thou to faithful men, who shall be (fit even) **able** to teach others **also**.

3. (And then) **Thou therefore** endure hardness, as a good soldier of Jesus Christ.

4. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5. (Or also) **And** if a man **also** strive for masteries, yet is he not crowned, except he strive lawfully.

6. The husbandman that laboureth (should) **must** be first partaker of the fruits.

7. Consider what I say; (for) **and** the Lord (may grant) **give** thee (an) understanding (of) **in** all things.

8. Remember **that** Jesus (Christ's having been) **Christ of the seed of David** (he being of the seed of David) **was** raised from the dead, according to my gospel:

On which account
9. **Wherein** I suffer **trouble**, as an evil doer,
even unto bonds; but the word of God is not
thereby
bound.

10. **Therefore** I endure all things for the elect'
sakes, that they may also obtain the salvation which
the Dispensation of unto
is in **Christ** Jesus **with** eternal glory.

That *i e Christ and Christians*,
11. *It is* a faithful saying: **For** if we, **be dead**
died alike, then we alike
with him, we shall **also** live **with him:**
i e Christ and Christians, persevere, then we alike
12. If we, **suffer we** shall **also** reign **with him:**
practice denial, then will
if we **deny him** he **also will** deny us:
i e Christ and Christians, practice unbelief
13. If we, **believe not,** *yet* he abideth faithful:
so
he cannot deny himself.

14. Of these things put *them* in remembrance,
charging *them* before the Lord that they strive not
about words to no profit, along with **but to** the subverting of
the hearers.

present
15. Study to **shew** thyself approved unto God, a
workman that is **needeth** not **to be** ashamed, rightly
handling the
dividing the word of truth.

the
16. But shun profane **and** vain babblings: for
a magnitude
they will increase **unto more** ungodliness.

As rehearsing will be fed
17. **And** their **word will eat** as **doth** a canker:
of whom is Hymenæus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19. **Nevertheless** (yet truly firm) the foundation of God standeth sure, having this seal, (Jehovah hath acknowledged) **The Lord knoweth** them that are (of it) **his.** (So) **And,** Let every one that nameth the name of (Jehovah) **Christ** depart from iniquity.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21. If a man therefore purge himself from these (babblings), he shall be a vessel unto honour, sanctified, and meet for the master's use, (having been) **and** prepared unto every good work.

22. (So then) Flee (the) **also** youthful lusts (relating thereto): (and) **but** follow righteousness, faith, charity, peace, with them that (are called after) **call on** the Lord out of a pure heart.

23. (And the) **But** foolish and unlearned questions (connected therewith) avoid, knowing that they do gender strifes.

24. And the servant of (Jehovah) **the Lord** must not strive; but be gentle unto all *men*, apt to teach, patient,

25. In meekness instructing those that oppose

themselves; if God peradventure will give them repentance (with an acknowledgment) **to the acknowledging** of **the** truth;

26. And (so) **that** they may recover themselves out of the snare (after) **of** the (devil's) **devil,** who are (made) **taken** captive (to) **by** him (in the desire that is after him) **at his will.**

CHAPTER III.

1. (Now) This know **also,** that in the last days perilou times shall come.

2. For (the) men (of those times) shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, (yet having been denied) **but denying** the power thereof: from such turn away.

6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, (they being) led away with divers lusts,

7. Ever learning, and never able to come to (a) **the** knowledge of **the** truth.

8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds reprobate concerning the faith.
(having been destroyed in the mind, reprobates)

9. But they shall proceed no further: for their folly shall be manifest unto all *men,* as their's also was.

10. But (Verily) thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what (such) persecutions I endured (did endure): but out of *them* all the Lord delivered me.

12. Yea, and all that will live godly in Christ (the Dispensation of) Jesus shall suffer persecution.

13. But (For) evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ (the Dispensation of) Jesus.

16. All scripture is given by inspiration of God,
assuredly
and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:
In order should
17. ^That the man of God may be perfect,
having been
^throughly furnished unto all good works.

CHAPTER IV.

earnestly
1. I charge *thee* therefore before God, and the Lord Jesus Christ who shall judge the quick and
and *concerning*
the dead, at his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away *their* ears from the
aside by the *they accept*
truth, and shall be turned unto fables^.

5. But watch thou in all things, endure afflictions,
complete
do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9. Do thy diligence to come shortly unto me:

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12. And Tychicus have I sent to Ephesus.

13. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be thou ware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me,

but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: so **and** I was delivered out of the mouth of the lion.

18. And the Lord will **shall** deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* the glory *of these things* for ever and ever. Amen.

19. Salute Prisca and Aquila, and the houshold of Onesiphorus.

20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia; even **and** all *are* **the** brethren.

22. The Lord Jesus Christ *is* **be** with thy spirit. The Grace that is our's **be with you. Amen.**

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO TITUS.

WITH

THE AUTHORIZED ENGLISH VERSION.

Chapter I.

1. Paul, a servant of God, and an apostle of Jesus Christ, for a belief **according to the faith** of God's elect, and an **the** acknowledging of **the** truth which is after godliness;

2. In a hope of eternal life, which God, that cannot lie, promised before the world began;

3. And **But** hath in due times manifested his promise **word** through preaching, which was **is** committed unto me

by
according to the commandment of God our
to Titus a legitimate child
Saviour;

By a
4. To Titus mine own son after the common faith: Grace, mercy, *and* peace, from God the
of
Father and the Lord Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,
presbyters cities did appoint
and ordain elders in every city, as I had appointed thee:

6. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

a
7. For a bishop must be blameless as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

practice of the Doctrine of a command
9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11. Whose mouths must be stopped, who subvert

whole houses, teaching things which they ought not, for filthy lucre's sake.

12. One of themselves, an especial **even a** prophet of their **their own**, said, the Cretians *are* alway liars, evil beasts, slow bellies.

13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15. In **Unto** the pure all things *are* pure: but in **unto** them that are defiled and unbelieving *is* nothing pure; for both **but even** their mind and conscience have been **is** defiled.

16. They profess that they know God; but in works they deny *him,* being abominable, and disobedient, and unto every good work reprobate.

Chapter II.

1. But command **speak** thou the things which become sound doctrine:

2. That presbyters **the aged men** be sober, grave, temperate, sound in the faith, in the charity, in the patience they exhibit.

3. Female presbyters **The aged women** likewise, that *they be* in behaviour as becometh holiness, not false ac-

cusers, not given to much wine, teachers of good things;

4. That they may teach the young women to **be sober to** love their husbands, to love their children,

5. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6. Young men likewise exhort to be sober minded in all things.

7. **In all things** shewing thyself a pattern of good works: in the doctrine *of thy teaching, shewing* **uncorruptness** gravity, sincerity,

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us **you**.

9. *Exhort* servants to be obedient unto their own masters in all things, pleasing to be, **and to please them well in all things**; not answering again;

10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11. For the grace of God that bringeth salvation hath appeared to all men.

12. Teaching us that, denying the ungodliness and

the *that exclude from salvation*
^worldly lusts^, we should live soberly, righteously,
time
and godly, in this present world;

the *vouchsafed to us* an
13. Looking for that blessed hope^, and the
of the glory of
glorious appearing^of the great God and^our
Saviour Jesus Christ;

so
14. Who gave himself for us, that he might redeem us from all iniquity, and^purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Chapter III.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

even
3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,^hateful, and hating one another.

when
4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have

done, but according to his mercy he saved us, by
a the washing of regeneration, even a and renewing of a the
holy spirit
Holy Ghost;

6. Which he shed on us abundantly by through
Jesus Christ our Saviour;

7. That being justified through the of that *mercy* by his grace, we should
as a
be made heirs according to the hope of eternal
life.

8. It This *is* a faithful saying, and these things I
will that thou affirm constantly, that they which
should
have believed in God might be careful to maintain
good works. These things are good and profitable
the *that believe*
unto men.

9. But avoid foolish questions, and genealogies,
and contentions, and strivings about the law; for
they are unprofitable and vain.

10. A man that is an heretick after the first and
second admonition reject;

11. Knowing that he that is such is subverted,
and sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or
Tychicus, be diligent to come unto me to Nicopolis:
for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14. And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO PHILEMON,

WITH

THE AUTHORIZED ENGLISH VERSION.

1. Paul, a prisoner of Jesus Christ, and Timothy
the to
our brother **unto** Philemon our dearly beloved, and
fellowlabourer,

2. And to the
our beloved Apphia, and Archippus
that is after
our fellowsoldier, and to the church **in** thy house:

3. Grace to you, and peace, from God our Father
of
and **the** Lord Jesus Christ.

4. I thank my
always, when
God making mention of thee
always in my prayers,

5. (Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;)

6. That the communication of thy faith (should have) **may** become effectual (to an) **by the** acknowledging of every good thing which is (our's) **in you** in (the Dispensation of) **Christ** Jesus.

7. For we have great joy and consolation in thy love, because the bowels of the saints (have been) **are** refreshed by thee, brother.

8. Wherefore, though I (have) **might be** much (freedom of speech) **bold** in Christ to enjoin thee that which is convenient,

9. Yet (on account of thy love) **for love's sake** I rather beseech *thee*, (*beside an Apostle*) being such an one as Paul (a presbyter) **the aged**, and now also a prisoner of Jesus Christ.

10. I beseech thee for my son Onesimus, whom I (did beget) **have begotten** in my bonds:

11. Which in time past was to thee unprofitable, but now profitable to thee and to me:

12. Whom I have sent again: thou therefore receive him, (this) **that** is, mine own (natural desire) **bowels**:)

13. Whom I would have retained (to minister for) **with** me, that in thy stead he might have ministered (for) **unto** me, (through) **in** the bonds of the gospel:

14. But without thy mind would I do nothing;

that thy benefit (benevolence) should not be as it were of necessity, but willingly.

15. For (Now) perhaps he therefore departed (was separated) for a season (on this account, namely), that thou shouldest receive him for ever;

16. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord (Jehovah)?

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19. I Paul have written *it* with mine own hand, I will repay *it*: albeit (in order that) I do (should) not say to thee, how (that) thou owest unto me (more,) even thine own self besides.

20. Yea, brother, let me (I may) have joy of (profitted by) thee in the Lord (Jehovah): refresh my bowels in the Lord (Christ).

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also (even) do more than I say.

22. But withal (Yet at once) prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23. There salute thee Epaphras, my fellow prisoner
the Dispensation of
in Christ Jesus;

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

THE COLLATION

OF THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS,

WITH

THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in last of these **last** days spoken unto us by a **his** Son, whom he hath appointed heir of all things, with respect to **by** whom also he made the ages **worlds**;

3. Who being an effulgence **the brightness** of *his* glory, and an **the** express image of his constancy **person**, and making manifest **upholding**

that exist in declaration concerning
all things_^by the word of his power, when he
having effected an expiation of the that burden us
had by himself purged our sins_^, sat down on
the right hand of the Majesty on high;

greater becoming
4. Being made so much better than the
much better being than they, acquired as an an appointment
angels, as_^he hath by inheritance obtained a
thereto.
more excellent name than they.

5. For unto which of the angels said he at any
a of mine
time, Thou art my Son_^, this day have I begotten
as
thee? And again, I will be to him_^a Father, and
as
he shall be to me_^a Son?

of the time should bring
6. And again_^, when he bringeth in the first-
Even
begotten into the world, he saith, And let all the
angels of God worship him.

Verily even to it, He
7. And of the angels he saith_^Who maketh
the winds
_^his angels spirits, and his ministers a flame of
his ministers
fire_^.

the
8. But unto the Son *he saith*, Thy throne ⊙ God
so the the unquestioned line
is for ever and ever: a sceptre of righteousness is
his
the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated in-
the that is
iquity; therefore_^God even thy God, hath anointed
an
thee with the oil of gladness above thy fellows.

Yea that by
10. And, Thou, Lord, in the beginning hast

laid the foundation of the earth; and the heavens are the works of thine hands:

11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and **they shall** (as a garment shalt they) be changed: but thou art the same, and thy years shall not fail.

13. **But** (And) to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14. **Are they** (Is it) not (that) all (enemies are) ministering spirits, sent forth (as) to **minister for** (ministration with respect to) them who shall be heirs of salvation?

CHATPER II.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should **let them slip.** (have been passed by)

2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence **of reward;**

3. How shall we escape, if we neglect so great salvation; which **at the first began** (verily we assume) to be spoken

under those that heard established
by the Lord, **and** was **confirmed** unto us **by them that heard him;**

By confirming testimony by
4. God **also bearing them witness,** both in **with** signs and wonders, and with divers miracles, and

a spirit holy
gifts of **the Holy Ghost,** according to his **own** will?

assurances
5. For unto **the** angels hath he not put in sub-

man's knowledge of
jection the world to come, whereof we speak.

Although he one
6. **But one** in a certain place testified, saying,

a
What is man, that thou art mindful of him? or **the** son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour, **and didst set him over the works of thy hands:**

8. Thou hast put all things in subjection under

Now the declaration
his feet. **For** in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9. But we see Jesus, who was made a little lower

on account of man by temporal
than the angels, **for** the suffering of death, crowned

when
with glory and honour; **that** he by the grace of God

have tasted
should **taste** death for every man.

with respect to the
10. For it became him, **for** whom **are** all things,
the
and by whom **are** all things **in** bringing many sons
exist
into glory∧, to make the captain of their salvation
perfect through sufferings.

verily
11. For **both** he that sanctifieth and they who
nature
are sanctified *are* all of one∧: for which cause he is
not ashamed to call them brethren,

12. Saying, I will declare thy name unto my
brethren, in the midst of the church will I sing
praise unto thee.

exist putting
13. And again, I will **put my** trust in him. And
again, Behold I and the children which God hath
given me.

14. Forasmuch then as the children are partakers
of flesh and blood, he also **himself** likewise took
in order his *incurring*
part of the same;∧that through∧death he might
render powerless strength that
destroy him that had the **power** of∧death, that is,
the devil;

15. And deliver them, who through fear of death
from every doubt in respect of that they should have life.
were all their lifetime subject to bondage,∧

16. For verily he took not on *him the nature of*
angels; but he took on *him* the seed of Abraham.

17. Wherefore in all things it behoved him to

be made like unto *his* brethren, that he (*in their estimation*) **might be** a merciful and faithful high priest (*should appoint the*) **in** things *pertaining* to God (*for making*) **to make** reconciliation for the sins of the people.

18. For (*by what*) **in that** he **himself** hath suffered being tempted, (*man is sure that*) he is able to succour them that are tempted.

Chapter III.

1. Wherefore, holy brethren, partakers of **the** heavenly calling, consider the Apostle and High Priest of our profession, **Christ** Jesus;

2. Who was faithful to him that appointed him, as also Moses *was faithful* (*to*) **in all** his (*God's*) house.

3. For this (*High Priest*) **man** was counted worthy of more glory than Moses, inasmuch as he who hath builded **the** house hath more honour than (*those of*) the house.

4. (*And*) **For** every house is builded by some (*besides God*) *man*; (*so*) **but** he that built all things **is** God (*a must be*).

5. And Moses verily *was* faithful (*to*) **in** all his house, as a (*partaker of the benefit in*) **servant for a** testimony (*concerning*) **of** those things which were to be spoken after;

6. But Christ (*was*) as a son over his **own** house; (*of which*) **whose** house are we, if we hold fast the confidence

and the rejoicing of the hope firm unto the end.

7. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9. When your fathers tempted me, and saw my works forty years.

10. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11. So I sware in my wrath They shall not enter into my rest.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end,

15. While it is said, To day if ye will hear

my ye should not
his voice, harden not your hearts, as in the provocation.

16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt with by Moses.

For which of them
17. But with whom was he grieved forty years? those of
was it not with them that had sinned, whose carcases fell in the wilderness?

which of them possessed
18. And to whom sware he that they should
then to have entered if it was not to those of
not enter into his rest, but to them that believed not?

those of them that entered not in
19. So we see that they could not enter in because of unbelief.

Chapter IV.

we should at no time after
1. Let us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit
it having been proclaimed to them that had the hearing.
them, not being mixed with faith in them that heard it.

And
3. For we which have believed do enter into
So to present
rest, as he said, As I have sworn in my wrath,
hereafter as indeed
if they shall enter into my rest: although the

works *for it* were finished from the foundation of the world.

4. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5. And in this *place* again, If they shall enter into my rest.

6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is *before* said, To day *ye shall enter in,* if ye will hear his voice, *ye should not* harden **not** your hearts.

8. For if **Jesus** *Joshua* had given them *he addressed* rest, then would he *David* not afterward have spoken of another *rest in these declarations concerning a* day.

9. **There remaineth** therefore *sabbatizing shall be destroyed* **a rest** to the people of God.

10. For he that **is** *has* entered into his rest, he also hath ceased from his **own** works, as God **did** *does* from his.

11. **Let us** *We should* labour therefore to enter into that rest, lest *to the same result* any man fall after the **same example** *pattern* of *their* unbelief.

12. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even
unto division
to the **dividing asunder** of soul and spirit, and
so
of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened
by the word to us *exists*
unto the eyes of him **with** whom **we have to do.**

And having
14. **Seeing then that** we **have** a great high
for his rest
priest, that is passed in to the heavens, Jesus the Son
we should the confession *that we here attain not rest*
of God, **let us** hold fast **our profession.**

15. For we have not an high priest which cannot
which destroy our rest here
be touched with the feeling of our infirmities, ; but
similarly
was in all points tempted **like as we are yet** without sin.

We should
16. **Let us** therefore come boldly unto the throne
for the *of rest promised*
of grace, that we may obtain mercy and **find** grace,
a
to help in time of need.

Chapter V.

for man's sake
1. For every high priest taken from among men,
relation to the
is ordained **for men** in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

Being empowered to
2. **Who can** have compassion on the ignorant,

and on them that are out of the way; for that he himself also is compassed with infirmity.

3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. And so no man taketh this honour unto himself, but to it he that is called of God, as *was* Aaron.

5. So also the Christ glorified not himself to be made an high priest; but he that said unto him, Thou art a my of mine Son, to day have I begotten thee.

6. As he saith also in another *place,* Thou *art* a priest for ever after the order of Melchisedec.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard as to the fear *of it* in that he feared;

8. Though he was were a Son, he sought in yet learned he the obedience *required of a priest* obedience by the things which he suffered;

9. And having been being made *therein* perfect, he became the author of eternal salvation unto all them that an occasion of eternal salvation. obey him,

10. *He* having been Called of God an high priest after the order of Melchisedec.

11. Of whom we have many things to say,

and hard to be uttered, seeing ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the (revelations) **oracles** of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk *is* unskilful in the (promise) **word** of (justification) **righteousness**: for he is a babe.

14. But (they) **strong meat belongeth to them that** (the strong meat that exists in the use *of it, they*) are of full age, *even* those who **by reason of** use (having) **have** their senses exercised (by a discerning) **to discern** both (of) good and (of) evil.

Chapter VI.

1. Therefore leaving the principles of the (commencement) **doctrine** of (the) Christ, (we should) **let us** go on unto (the) perfection; not (being made subject) **laying** again (to a) **the** foundation of repentance from (that are passed, *or to a foundation*) **dead** works (in God's doctrine of baptisms) **and** of faith **toward God**,

2. (Or) **Of the doctrine of baptisms and** of laying on of hands, (or) **and** of resurrection (from) **of** the dead, (or) **and** of eternal judgment.

3. (As) **And** this (shall effect, whensoever) **will** we (shall) **do**, (*it*) **if** God (*it*) permit.

4. For *it is* impossible for those who were once

enlightened, (having) **and have** tasted of the heavenly gift,
and were made partakers of (a spirit freed from guilt) **the Holy Ghost**,

5. And (so) have tasted the **good** word of God (to be good), and
the powers of the world to come,

6. If they shall fall away, to renew them again
(through) **unto** repentance (through crucifying for) **seeing they crucify to** them-
selves the Son of God afresh, and (so putting) **put** *him* to an
open shame.

7. For the earth which drinketh in the rain that
cometh oft upon it, and bringeth forth herbs meet
for them by whom it is dressed, receiveth blessing
from God:

8. But that which beareth thorns and briers *is*
rejected, and *is* nigh unto cursing; whose end *is* to
be burned.

9. But, beloved, we are persuaded better things of
you, (even) **and** things (being accompanied with) **that accompany** salvation, though
(indeed) we thus speak.

10. For God *is* not unrighteous to forget your
work, and (the) **labour of** love which ye have shewed
toward his name, in that ye have ministered to the
saints, and do minister.

11. And we desire that every one of you do shew

the same diligence to the full assurance of the hope
of acceptance
unto the end:

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

I say through faith,
13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

through faith, having had patience
15. And so, **after he had patiently endured**, he obtained the promise.

for *increase of patience*
16. For men **verily** swear **by** the greater: and the
an oath for confirmation *is* to them an end of all contradiction
strife.

On which account
17. **Wherein** God, willing more abundantly to shew unto the heirs of the promise the immutability of his counsel, confirmed *it* by an oath:

18. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon **the** hope that is set before us:

19. Which *hope* we have as an anchor of the soul,

oth sure and stedfast, and **which** (as an entering) **entereth** into
hat (holy place) within the veil;

20. Whither (a) **the** forerunner is **for us** (on our account) entered,
ven Jesus, (being) made an high priest for ever after the
rder of Melchisedec.

Chapter VII.

1. For this Melchisedec, (a) king of Salem, (a) priest of
he most high God, who met Abraham returning
rom the slaughter of the kings, and blessed him;

2. (With) **To** whom also Abraham (shared) **gave** a tenth part of
ll; first being by interpretation (a) King of **righteous-**(justification)**ness**, and after that also (a) King of Salem; **which** (he)
s (the) King of peace;

3. Without (a) father, without (a) mother, without des-
ent, having neither beginning of days, nor end of
ife; (and so) **but** made like unto the Son of God; abideth
priest continually.

4. Now consider how great this man *was*, unto
whom **even the patriarch** Abraham gave the tenth
of the spoils, (*he being* the patriarch.)

5. **And** (take) verily they that are of the sons of Levi,
who **receive** the office of the priesthood, have a
commandment to take tithes of the people according

to the law, that is, of their brethren, even though they come out of the loins of Abraham:

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes; but there he *receiveth them,* of whom it is witnessed that he liveth.

9. And as for brevity I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10. For he was yet in the loins of his father, when Melchisedec met him.

11. If therefore perfection were by the Levitical priesthood, and for under it the people received instruction in a the law *for its attainment*, what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12. For the priesthood being changed, there is made of necessity a change *also of the law.*

13. And For he of whom these things are spoken

pertaineth to another tribe, of which no man gave attendance at the altar.

14. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: (possibly **for that** after the similitude of Melchisedec) there ariseth another priest,

16. Who is made, not in relation to a **after the** law of **a carnal** commandment of flesh, but in relation to a **after the** power of *attaining* an endless life.

17. For it **he** testifieth, in that *it states,* Thou *art* a priest for ever after the order of Melchisedec.

18. So then indeed **For** there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law completed **made** nothing **perfect,** but the bringing in of a better hope **did**; by the which we draw nigh unto God.

20. Even **And** inasmuch as not without an oath *it* **he** *was established* **made priest:**

21. For there are **those** priests **were** made without an oath; but this with an oath by him that said unto

him, Jehovah **The Lord** sware and will not repent, Thou *art* a priest for ever **after the order of Melchisedec.**

22. By so much even was Jesus made a surety of a better testament.

23. And there **they** truly were many priests made, because they were not suffered to continue by reason of death:

24. But this *man,* because he is *appointed* to continue for **continueth** ever, holds **hath an** unchangeable the priesthood.

25. Wherefore he is able also to save them to the uttermost time that come unto God by him, seeing he ever liveth with respect to that he should deal **make intercession** for them.

26. For such an high priest became us, *who is* holy, harmless, undefiled, separated **separate** from the sinners *he seen*, having existence and **made** higher than the heavens;

27. Who needeth not daily, as the former **those** high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he himself did once, when he made an expiation for sin **offered up himself.**

28. For the law maketh men high priests which have infirmity; but the word of the oath which was after **since** the law, *maketh the* Son **who is consecrated** *he* having been made perfect for evermore,.

CHAPTER VIII.

1. Now of the things which we have spoken *this is* the sum: We have **such** an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, (even) **and** of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4. (So then) **For** if he were (now) on earth, he (would) **should** not be a priest (after those) **seeing that there are priests** that offer gifts according to the law:

5. Who serve (after a pattern or delineation out) **unto the example and shadow** (the heavens) of **heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by (so) **how** much (as) **also** he is (a) **the** mediator of a better covenant, which was established (for) **upon** better promises.

7. For if that first *covenant* had been faultless,

then should no place have been (found) **sought** for (another) **the second.**

8. For finding fault with them, he saith, Behold, the days come, saith (Jehovah) **the Lord,** when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; (for) **because** they continued not in my covenant, (so) **and** I regarded them not, saith (Jehovah) **the Lord.**

10. For this *is* the covenant that I will make with the house of Israel after those days, saith (Jehovah) **the Lord;** (putting) **I will put** my laws into their mind, (even I will) **and** write them in their (own) hearts: and I will be to them (as) a God, and they shall be to me (as) a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least (of them) to the greatest,

12. For I will be merciful to their unrighteousness, and their sins **and their iniquities will I** (should not) remember (any) **no** more.

13. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1. Now **Then** verily the first *covenant* had **also** ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread, and the golden censer; which is called the sanctuary.

3. And after the second veil, a **the** tabernacle which is called the Holiest of the Holy **all**;

4. Which had **the golden censer, and** the ark of the covenant overlaid round about with gold, wherein *was* a **the** golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6. Now after **when** these things having been **were** thus prepared **ordained**, the priests went always into the first tabernacle, accomplishing the service *of God*.

7. But into the second *went* the high priest alone

once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8. The Holy Ghost this signifying, that the way of becoming holy into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. That did the service which stood only in meats and drinks, and divers washings, and after flesh carnal ordinances, imposed *on them* until the time of reformation.

11. But Christ being come an high priest of good things to come, of the by a greater and more perfect tabernacle, not made with hands, that is to say, not of *character* as to this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once for all into the holy place, having obtained an eternal redemption *thereby* for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of the Christ, who through his having an the eternal spirit offered himself without blame spot to God, purge your conscience from past dead works to serve a the living God that has life?

15. And for this cause he is a the mediator of a the new covenant testament, that having partaken by means of death, for the deliverance from redemption of the transgressions *that were* under the first covenant testament, they which are called might receive the promise of the eternal inheritance.

16. For where a covenant testament *is* a dead *person's*, he that made the covenant, there must also of necessity adhere to it be the death of the testator.

17. For a covenant with *persons* testament is of force after men are *is* certain *not to be changed* dead: otherwise it is of no certainty strength at all while the testator liveth.

18. Whence Whereupon neither the first *covenant* testament was dedicated without blood.

19. For in accordance to the law, when Moses had spoken every precept to all the people, having taken according to the law he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, he and sprinkled both the book, and all the people,

20. Saying, This *is* the blood of the covenant testament which God hath enjoined unto you.

And also the likewise
21. **Moreover** he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged indeed
with blood; **and** without shedding of blood is no remission.

23. *It was* therefore necessary that the patterns that exist during these *present*
of things in the heavens should be purified **with these**; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places truths
made with hands, *which are* the figures of the **true**; have been clearly exhibited
but into heaven itself, now to **appear** in the presence of God for us:

25. Nor yet that he should offer himself often, entered
as the high priest **entereth** into the holy place every another
year with blood of **others**;

26. For then must he often have suffered since for all to
the foundation of the world: but now once **in** the time, as a putting
end of **the world hath he appeared** to **put** away his hath he been made manifest
sin by **the** sacrifice, **of himself.**

But inasmuch the *obtaining salvation* for all
27. **And** as it is appointed unto men once to though *is*
die, **but** after this **the** judgment:

even *is it appointed* the Christ's for all having been the end that he
28. So **Christ was** once offered to **bear the**

should have borne the sin because await
sins of many; **and** unto them that **look for** him
for salvation come reference to
shall he **appear** the second time without sin **unto**
salvation.

Chapter X.

1. For the law having a shadow of good things to come, *and* not the very image of the things, can
by
never **with** those sacrifices which they offered year by year continually make the comers thereunto perfect.

probably so, (*annual sacrifies* being
2. For then would they not have ceased to be offered? because that the worshippers **once purged**
that serve for once for all having been purged.
should have **had** no more conscience of sins)

3. But in those *sacrifices there is* a remembrance again *made* of sins every year.

4. For *it is* not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he
though
saith, Sacrifice and offering thou wouldest not, **but**
thou for
a body hast **thou** prepared me:

even
6. In burnt offerings **and sacrifices** for sin thou hast **had** no pleasure.

to a a
7. Then said I, Lo, I come **in the** volume of **the**
in respect of that I should perform, God is
book, it is written of me, **to do** thy will **O God.**

8. Above when he said, Sacrifice and offering and burnt offerings (even) **and offering** for sin **thou wouldest not, neither hadst pleasure therein;** which are offered (in accordance to) **by** the law, (thou wouldest not, neither art pleased with;)

9. Then said he, Lo, I come to do thy will, **O God.** He taketh away the first, that **he may establish** the second (should have been established.)

10. By the which will we **are** sanctified, (having been) through the offering of the body of Jesus Christ once *for all.*

11. (Now) **And** every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12. But this man, after he had offered one sacrifice for sins (with respect to its continuance) **for ever,** sat down on the right hand of God;

13. (The result *of its fulfilment to man*) **From henceforth** expecting, (when) **till** his enemies be made his footstool.

14. For by one offering he hath (with respect to continuance) perfected **for ever** them that are sanctified.

15. (Even as) **Whereof** the Holy Ghost (bears) **also is a** witness to us: (because *it exists* in) **for after** that he had said before,

16. This *is* the covenant that I will make with them after those days, saith (Jehovah, putting) **the Lord I will put**

my laws into their hearts, (even) **and** in their minds will I write them;

17. (As) **And** their sins and iniquities (would not still) **will** I remember **no more**.

18. Now where remission of these *is, there is* no more offering for sin.

19. Having therefore, brethren, boldness (with respect) to (the entrance) **enter** into the holiest by the blood of Jesus,

20. **By** a new and living way, which he **hath** consecrated for us, through the veil, (this exists through) **that is to say** (*having had*) his flesh;

21. (Though a great) **And having an high** priest over the house of God;

22. (We should) **Let us** draw near with a true heart in full assurance of faith, (*we*) having (been cleansed by sprinkling the) **our** hearts **sprinkled** (consciousness of) from **an** evil **conscience**, and (the body's *alienation to God*) **our bodies** washed (by) **with** pure water.

23. (We should) **Let us** hold fast the profession of (the hope *of our acceptance*) **our faith** without wavering; (for he *is* faithful that promised;)

24. And (should) **let us** consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting

one another and (even) so much the more, as (much as) ye see the day approaching.

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation which shall (fire; a zeal of being about to) devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, (a common blood) and (so) hath done despite unto the Spirit of (the) grace (vouchsafed to him)?

30. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith (Jehovah) the Lord. And again, The Lord (Jehovah) shall judge his people.

31. *It is* a fearful thing to fall into the hands of (a) the living God.

32. But call to remembrance the former days,

in which, after ye were illuminated, ye endured a
with
great fight of afflictions;

33. Partly, whilst ye were made a gazing-stock
oppressions
both by reproaches and afflictions; and partly,
whilst ye became companions of them that were so
used.

on persons bound
34. For ye had compassion of me in my bonds,
acknowledging
and took joyfully the spoiling of your goods, knowing
that ye have
in yourselves that ye have in heaven a better
property
and an enduring substance.

35. Cast not away therefore your confidence, which
hath great recompence of reward.

36. For ye have need of patience, that, after ye
have done the will of God, ye might receive the
promise.

whensoever, howsoever
37. For yet a little while, and he that shall come
will come, and will not tarry.

So then
38. Now the just shall live by faith: but if *any*
man draw back, my soul shall have no pleasure
has not
in him.

39. But we are not of them who draw back unto
perdition; but of them that believe to the saving
of the soul.

Chapter XI.

exists concerning the
1. Now faith **is the substance of** things hoped
an being
for, **the** evidence of things not seen.
And so presbyters were attested
2. **For** by it the **elders obtained a good report.**
We understand
3. Through faith **we understand** that the
Dispensations constructed command
worlds were **framed** by the **word** of God, so that things which are seen were not made of things which do appear.
We understand through that
4. **By** faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
We understand through that
5. **By** faith Enoch was translated that he should
so
not see death; and was not found, because God
this we understand, because
had translated him: **for** before his translation he
been declared to have
had **this testimony that he** pleased God.
Now
6. **But** without faith *it is* impossible to please
as it does
him: for he that cometh to God must believe, **that**
exist to those
he is and that he is a rewarder of them that
that he is a rewarder.
diligently seek him,
We understand through that
7. **By** faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark

to the saving of his house; by the which he condemned the world, and became an heir of the justification **rightеousness** which is by faith.

We understand through that
8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

We understand through that promised to him
9. By faith he sojourned in the land **of promise**, as *in* a strange country, dwelling in tents **tabernacles** with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath the foundations, of which a **whose** builder and maker **is** God is.

We understand that even
11. Through faith **also** Sara herself received strength to conceive seed, even **and was delivered of a child** when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

According to *our* faith,
13. These all died **in faith**, not having received the promises, but having seen them afar off, and

having greeted / professed
were persuaded of them and embraced *them*,
for
and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a native country.

15. As And truly, if they had been mindful of that *country* from whence they came out, they were having might have had opportunity to have returned.

16. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

We understand through that
17. By faith Abraham when he was tried
being tempted *not to do so*; as
offered up Isaac, and he that had received the promises
was offering
offered up his only begotten *son*,

18. To Of whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

We understand through that
20. By faith Isaac blessed Jacob and Esau concerning things to come.

We understand through that
21. By faith Jacob, when he was a dying, blessed

both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22. By faith Joseph, when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

We understand through that
29. By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

We understand through that
30. By faith the walls of Jericho fell down, after they were compassed about seven days.

We understand through that
31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

further *that we understand by faith*
32. And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

their exercise of
33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again: but others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. Of whom the world was not worthy: they
were caused to wander
wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

So been bearing witness *to a future*
39. **And** these all, having **obtained a good**
life
report through the *they exhibited* faith, received not the pro-
of God concerning our having been provided a better *state*.
mise.

In order
40. **God having provided some better thing**
complete
for us that they without us should not be **made perfect.**

Chapter XII.

indeed
1. Wherefore seeing we **also** are compassed about
having laid
with so great a cloud of witnesses, **let us lay** aside
all pride, truly
every weight and the **sin which doth so** easily
besetting sin of patient endurance, we should a
beset us and let us run **with patience the** race
that is set before us,

Beholding as beginner
2. **Looking unto** Jesus the **author** and finisher

of our (the) faith (respecting a future life) ; who for the (a) joy that was set before him endured the (a) cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of (the) sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord (Jehovah), nor faint when thou art rebuked of him:

6. For whom the Lord (Jehovah) loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as with (are dealt with by you) sons; for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore we have had fathers of our flesh which corrected *us*, and we gave them reverence (have not been ashamed *of them*): shall we not much rather be in subjection unto the Father of (*their*) spirits, and (as then we shall) live?

10. For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth **the** peaceable fruit **of righteousness** unto them which are exercised thereby (after righteousness).

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, **lest** (that) that which is lame be (not) turned out of the way; but **let it** rather be **healed.** (cured)

14. Follow peace with all *men*, and (the) holiness, without which no man shall see the Lord:

15. Looking diligently, **lest** (not) any man **fail** (being in want) of the grace of God; **lest any** (that no) root of bitterness springing up (should cause *you*) trouble **you**, and thereby many **be defiled;** (should profane)

16. **Lest there be any** (That no) fornicator, or profane person (*acts*) as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected:

for he found no place (by changing *Isaac's* mind) **of repentance,** though he sought it carefully with tears.

18. (*I say, looking diligently,*) For ye are not come unto (a) **the** mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And (a) **the** sound of a trumpet, and (a) **the** voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20. (For they (were) **could** not (inclining to) **endure** that which was commanded, (As *for example, that* when) **And if** so much as a beast touch the mountain, it shall be stoned **or thrust through with a dart:**

21. And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22. But ye are come unto mount Sion, (even) **and** unto (a) **the** city of (a) **the** living God, (a) **the** heavenly Jerusalem, and to an innumerable company of angels,

23. To (a) **the** general assembly and church of (first-) **the** (born) **firstborn,** which are written in heaven, and to (a) God, (a) **the** Judge of all, and to (a *state of*) **the** spirits of just men made perfect,

24. And to (a) **Jesus the** mediator of (a) **the** new cove-

after Joshua a
nant, and to the blood of sprinkling, that speaketh
better things than *that of* Abel.

25. See, that should not ye refuse not him that speaketh.
God's warning
For if they escaped not who refused him that
was for
spake on earth, much more *shall not* we *escape,* if
that is for
we turn away from him that speaketh from
heaven:

26. Whose voice then shook the earth: but now
he hath promised, saying, Yet once more I shake
not the earth only, but also heaven.

27. And this *word,* Yet once more, signifieth the
removing of those things that are shaken, as of
things that are made, that those things which cannot
be shaken may remain.

28. Wherefore we receiving a kingdom which
we should
cannot be moved, let us have grace, whereby we
may serve God acceptably with reverence and godly
fear:

29. For even our God *is* a consuming fire.

CHAPTER XIII.

to strangers
1. Let brotherly love continue.

2. Be not forgetful to entertain strangers:
they were concealed, so
for thereby some have entertained angels unawares.

3. Remember them *of the faith* that are in bonds, as having been joined **bound** with them **and them** which suffer adversity, as being yourselves also in the body.

4. Marriage with any *person* *is* honourable **in all,** and the bed *is* undefiled: but whoremongers and adulterers God will judge.

5. *Let your* *life* **conversation** *be* without covetousness; *and be* content with such things as ye have: for he hath said, I could **will** never leave thee, nor forsake thee, as to our being bold to say,

6. **So that we may boldly say The Lord** Jehovah *is* my helper, and so I will not fear, what shall man **shall** do unto me?

7. Remember them which have the rule over you, who have spoken unto you the word of God: by whom **whose faith follow** considering the escape from the life *they condemn*; follow the faith *you have been taught* **end of their conversation,**

8. Jesus Christ the same yesterday, and to day, and for ever.

9. Be not carried about with divers and strange doctrines. For *it is* a good thing in grace that the heart be established **with grace;** not in **with** meats, which have not profited them that have been occupied therein.

10. We have an altar, whereof they have no
ability
right to eat which serve the tabernacle.

for whom the
11. For the bodies of those beasts whose
of animals for sin
blood is brought into the sanctuary by the high
the bodies
priest, for sin are burned without the camp.

12. Wherefore Jesus also, that he might sanctify
the people with his own blood suffered without the
he suffered.
gate,

We should
13. Let us go forth therefore unto him without
the camp, bearing his reproach.

14. For here have we no continuing city, but we
that is
seek one to come.

On his account we should a
15. By him therefore let us offer the sacrifice
a
of praise to God continually, that is the fruit of our
professing
lips giving thanks to his name.

Yet the benevolence *to*, or the participation *with others required of you*,
16. But to do good and to communicate for-
get not: for with such sacrifices God is well pleased.

17. Obey them that have the rule over you, and
submit yourselves: for they watch for your souls,
over
as they that must give account, that they may do it
so be grieving
with joy; and not with grief; for that *is* unpro-
fitable for you.

18. Pray for us: for we trust we have a good con-
with be conversant
science, in all things willing to live honestly.

19. But I beseech *you* the rather to do this, that I may be restored to you the sooner.

And so the *vouchsafed to Christians*
20. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of an the everlasting covenant,

May have perfectly instructed you as to
21. Make you perfect in every good work to preparing for the *manner of doing it*
do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom the *thereof ascribe*
be glory for ever and ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you with short notice
in few words.

23. Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

The *of this salutation extends to*
25. Grace be with you all. Amen.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

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